Library of Theological
Seminary Princeton.

LIBRARY
OF THE
Theological Seminary,
PRINCETON, N. J.

BX 5037 .B5 1855 v.14
Bickersteth, Edward, 1786-
1850.
The works of the Rev. Edward
Bickersteth

THE WORKS

OF

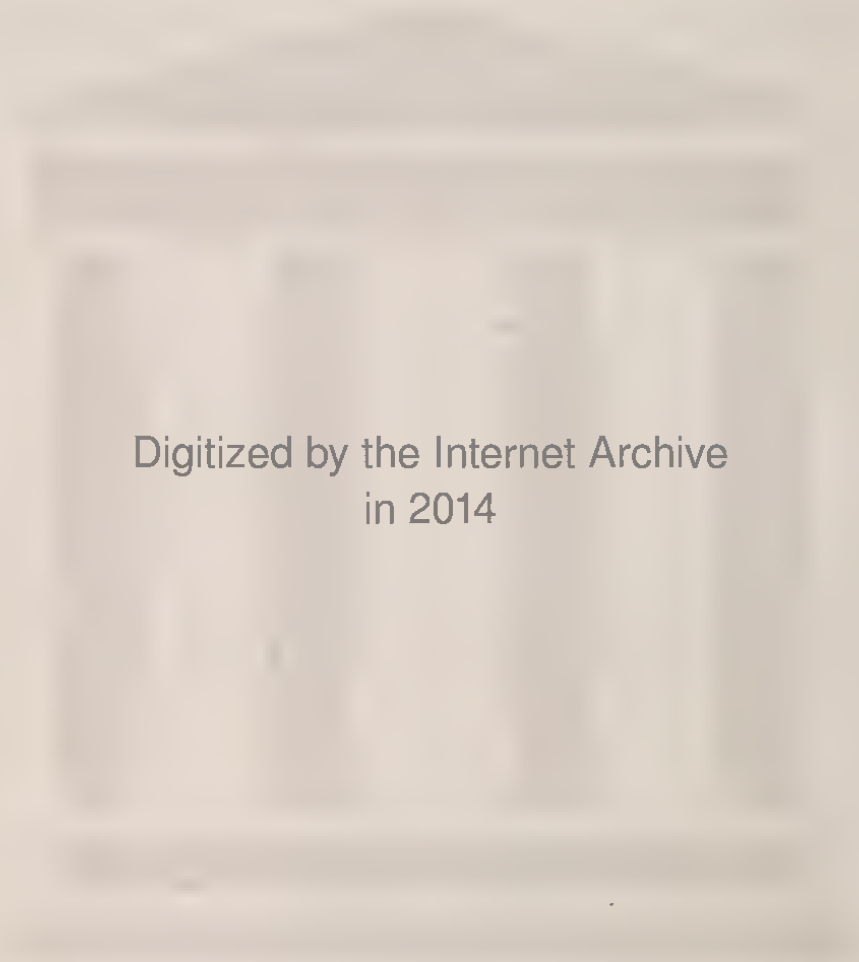
THE REV. EDWARD BICKERSTETH,

RECTOR OF WATTON, HERTS.

VOL. XIV.

THE DIVINE WARNING.

NEW YORK:
ROBERT CARTER & BROTHERS,
285 BROADWAY.
1855.



Digitized by the Internet Archive
in 2014

https://archive.org/details/worksofrevedward14bick

CONTENTS.

PART I.

WARNING TO CHRISTIANS IN GENERAL.

CHAP.		PAGE
1.	General Observations	1
2.	The marks of the present application of the Sixth Vial	5
3.	The explanation which this Vial gives of the revival of Romish principles	23
4.	The troubles which God has foretold will ensue	45
5.	The final deliverance of God's people	60
6.	Practical application of this subject	69

PART II.

THE CONTRAST BETWEEN THE MYSTERY OF GODLINESS AND THE MYSTERY OF INIQUITY.

1.	The Mystery of Godliness	78
2.	The Mystery of Iniquity	84

PART III.

INCREASED UNION AMONG REAL CHRISTIANS URGED.

1.	Seasonableness and Sources of Union	93
2.	Elements of Union	98
3.	The Hindrances to Union	101
4.	The Motives and Means of Union	105
5.	The Practical carrying out of Union	112

PART IV.

THE NEED OF INCREASED EFFORTS TO INSTRUCT OUR OWN POOR.

1.	The various Classes concerned in this duty	119
2.	The sins denounced	125
3.	The miseries occasioned by this spiritual neglect	132
4.	The Divine Remedy ordained	143

PART V.

THE DUTY OF THE PEOPLE OF GOD TO COME OUT OF ROME.

CHAP.		PAGE
1.	General Remarks	154
2.	The true meaning of Babylon in the prophecy of the Revelation	157
3.	Her sins before God	168
4.	The plagues to come upon Babylon	184
5.	The solemn charge to come out of Babylon	190

PART VI.

THE RETURN OF OUR LORD TO BE WAITED FOR BY ALL HIS PEOPLE.

1.	Waiting for Christ the fruit of the Gospel	207
2.	The solemn truths by which this duty of waiting for Christ is enforced	216
3	An answer to some objections made to this doctrine	221
4.	The practice of this blessed duty of waiting for Christ at this time	226

CLOSING ADDRESS TO CHRISTIANS - 238

APPENDIX.

1.—On the prophetical Man of Sin, Antichrist, and the Book of Revelation - 271
2.—Present state of the Greek and Eastern Churches - 283
3.—The Growing Knowledge of our Reformers in Scriptural views of the Sacraments, and on Regeneration - 288
4.—Present Position of the Tractarians - 293
5.—Notice of Efforts made by Romanists in Syria and the East - 296
6.—Papal Intolerance and Idolatry in France, and exertions in England - 297
7.—The Nature of the Spiritual Conflict now going on - 301

INDEX - 305

PRINCETON
THEOLOGICAL

PREFACE

TO THE FOURTH EDITION.

THE DESIGN OF THIS WORK is to assist my fellow-Christians in guarding against the many temptations to which we are now specially exposed, by laying before them those scriptural warnings which God has provided for our use at this time. Our only safety is in taking heed to our way according to God's word. This is the true lamp to our feet. May we all walk in its light ourselves, and then shine as lights in the world, "holding forth the word of life."

The chief part of the present work has already had a circulation of about 9,000 copies. It seemed to the Author desirable (while the original work continues to be sold by the Protestant Association), considerably to enlarge it, with such farther practical views as the continued remarkable signs of the times have suggested, and to print it in the same size as his other works. For this purpose, Parts III., IV., and VI., have been added to this work: they have already been, in part, separately published, but are here extended, and the statements brought down to the present time.

The present state of the world may seem to some to be such, as to make it unseasonable and unsuitable to give warning of danger. It is A TIME OF UNIVERSAL PEACE. Troubles and disputes that appeared likely to threaten the world with convulsions, have been happily and prosper-

ously quieted and ended. China and Affghanistan, the French Algeria, and our own colony of the Cape of Good Hope, Syria and America, Spain and Portugal, France and Britain, all these countries have been recently disturbed by wars or commotions, but they are again tranquillized; and wars are hushed throughout the earth. The French King, in his speech of January 9, 1843, stated, 'The world is at peace, France is free, active, and happy.'

In his Speech, Dec. 27, 1843, the French King again repeated: 'The situation of all classes of citizens is improving and advancing. We can enjoy with security these blessings of peace, for it never was better secured. My relations with all powers are pacific and friendly.'

In his Speech, Dec. 26, 1844, he again spoke of additional guarantees having been given "for the long duration of that generous peace which assures to our country abroad a strong and dignified position, and at home an eternally-increasing prosperity, with the enjoyment of her constitutional liberties.'

The King of the French again, on the 27th of December 1845, observed, 'I continue to receive from all foreign powers, pacific and amicable assurances. I trust that the policy which maintained a general peace amidst so many storms will one day confer honour on the memory of my reign.'

The speeches of our British Queen (and long may the Almighty preserve our gracious Queen from all enemies within and without, and bless her and our Protestant Prince Albert, and their royal offspring; millions of yet loyal hearts, through her wide-spread dominions, fervently respond to such wishes) re-echo from our own shores, the same peaceful sounds. That of February 1843, began with these words, 'Her Majesty receives FROM ALL PRINCES AND STATES assurances of a friendly disposition towards our country, and of AN EARNEST DESIRE TO CO-OPERATE with Her Majesty, IN THE MAINTENANCE OF GENERAL PEACE.'

In her Speech of Feb. 1, 1844, our Queen said, 'I entertain a confident hope that the general peace so necessary for the happiness and prosperity of all nations will continue uninterrupted. My friendly relations with the King of the French, and the good understanding happily established between my Government and that of his Majesty, with the continued assurances of the peaceful and amicable dispositions of all princes and states, confirm me in this expectation.' Similar was the statement, August 9, 1845, and January 22, 1846.

Blessed be God for peaceful dispositions among kings, and princes, rulers and statesmen, and all our fellow-men. *Blessed are the peacemakers, for they shall be called the children of God. Blessed are the meek, for they shall inherit the earth.*

Peace is indeed an inestimable blessing. Glory be to Him who *maketh wars to cease unto the ends of the earth.* If the prospect of continued earthly peace was certainly assured, who would not rejoice? And if the peace was connected with righteousness, we might hope for prolonged quietness and assurance; if the peace were that peace which flows from a cordial reception of the Gospel of Christ, and submission of the nations to THE ONLY PRINCE OF PEACE, no warning would be needed: thanksgiving and joy would be the privilege and happiness of the whole earth.

And even if the peace which we now enjoy were really improved for works of repentance and righteousness, there would still be good hope for our country. If we bewailed our national pride, ambition, and love of gain, and our unrighteousness; if we renounced our patronage of Maynooth, and the national favour shown to Socinianism in its chapels in England, to Popery in the systems of education in Ireland, and the government support of Papal priests in our colonies; if the temporal and spiritual distresses of the poor, against every partial interest of those over them, were duly cared for: if pure Protestant Churches were favoured by those in authority; if Church extension were

vigorously and nationally carried forward, if our power over our colonies was used as a trust for the honour of Christ, and their religious and moral improvement, apart from the selfish wickedness of commercial gain ; in short, if the wisdom of worldly expediency were renounced in our public measures, and true Christian wisdom, the fear of God, and keeping his commandments were duly honoured ; such things would indeed be tokens for good that could not be doubted. Nebuchadnezzar was in full prosperity, *at rest in his house, and flourishing in his palace*, when the prophetic warning was given to him. Though the prophecy of his humiliation was from God himself, yet the advice of Daniel was, *Wherefore, O King, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor, if it may be a lengthening of thy tranquillity.* If this advice of Daniel had been heartily followed, no doubt the tranquillity would have been prolonged. It is so with us now. National repentance, as in the case of Nineveh, averts or delays predicted national judgments.

But we see few signs of this nationally. Many sigh in secret over the sins of our country, and God marks such with special favour and promise ; but other thoughts are the prevailing thoughts in our land. The extent of irreligion and unbelief (looking at them as regarded in the Word of God) openly manifested on the earth, and among professedly Christian nations, is the most justly alarming sign of these times. Wickedness more fearfully than ever abounds throughout Christendom ; so as to give occasion to fear that the nations of the earth are rapidly ripening for Divine judgments. *The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.*

Blessed be God again, for the manifest growth of pious exertions in our land. We must, however, distinguish between national acts, aud the acts of real Christians. Look at the Jewish nation in the Apostolic age ; nothing could be more full of piety, zeal, self-sacrifice, devotedness,

and every good work, than the primitive Jewish Church of Christ at Jerusalem. Myriads believed; a great company of the priests were obedient to the faith. From them the Word of the Lord went forth through the world; yet, at that very time, Jewish national wickedness was deepening and extending, and it was thus ripening the whole country for its lengthened ruin. The grace of God generally shines the brightest in his people in the darkest season of the world's wickedness; and it is full of increasing blessedness to multitudes that are saved; but if that grace be nationally resisted and opposed, it aggravates the general guilt of the nation, and fills up the measure of its sins, as we see in the case of the Jews, 1 Thess. ii. 14—16.

In this view, the more the outward peace abounds, the more is the faithful watchman called upon to sound the trumpet of alarm; and to show distinctly on what false foundations hopes of continued peace and tranquillity rest. The time of outward peace, if there be no turning to God, is neither necessarily the time of spiritual prosperity, nor yet the time of freedom from the most serious and overwhelming dangers. We are assured that this will be the state of the world, before the last and the greatest of all its troubles; the unequalled great tribulation yet to come. *The day of the Lord so cometh as a thief in the night; for when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape.* (See 1 Thess. v. 1—11; Luke xvii. 26—30, xxi. 35)

We have no reason then to expect that the present state of peace and prosperity will continue many years. It will rather, we have reason to think from God's word, soon cease, and TIMES OF PECULIAR TRIAL AND CONFLICT SUCCEED.

The often-qnoted description of the political state of Europe given in Mr. Canning's celebrated speech of Dec. 12, 1826—that "the next war which should be kindled in Europe would be a war not so much of armies as of opin-

ions; and that the consequence of letting loose the passions at present chained and confined, would be to produce a scene of desolation which no man could contemplate without horror"—gives us, from an able statesman, in a situation competent to judge, that view of the world which is the very counterpart of what God has foretold it should be at this time. He compares the restraint in which "the nations of Europe, amidst the struggle of political opinions, which agitate, more or less sensibly, different countries of the world, are at present kept," to Æolus restraining the fury of the winds.

This withholding of the tempest of Divine wrath, appears in the course of the prophecies of Revelation to be predicted at this very season. (Rev. vii. 1—3.) The ceasing of this restraint at the appointed time, brings on the great tribulation. (Rev. vii. 14); which is more fully described in the seventh vial. (Rev. xvi. 17—21; and opened out in another vision, chapters xvii., xviii. and xix.) The first effect of this vial is, *the great city was divided into three parts*—a separation of the whole of Christendom into three divisions; not merely such divisions as we now see in its distinct kingdoms, *the cities of the nations fell;* but a division into three well-defined and clearly-limited parties in all Christendom. These, as far as we can judge from the various prophecies of the New Testament, may be distinguished thus; the followers of superstition; the followers of infidelity; and the true followers of Christ. The completing of this division may be a progressive work; but we see such classes more and more marked in society as well as in prophecy. (See the first and last Appendix.) The intestine war of these parties through Christendom, caused by their irreconcileable opinions, will compel each one to choose whom he will serve, to crystallise around and adhere to that, to which he has the greatest affinity; and so ripen the wicked for judgment, the saints for their glory, and prepare the earth for the coming and kingdom of our Lord Jesus Christ.

However, also, men may differ on prophetical views, it

is very clear that most powerful elements of discord and division do really exist in every Christian land, and can hardly be kept under by the measures of the wisest statesmen, or the armies of the most powerful monarch. The affairs of the nations of the earth are manifestly far beyond all human control. In the eyes of all men, everything is unsettling, changing, and moving.

The situation of Britain at the present moment is unequalled among the nations of the earth. It is so in its vast colonial empire, and its commerce, and its riches; its flag waves on every sea, and is seen in every port, and it has thus a mighty influence over all nations. But here chiefly is the unequalled privilege, and responsibility, and, because neglected, the fearful guilt of Britain; it has the pure word of God, and the capability of blessing the whole earth with the light of Divine truth; it has greater moral and spiritual light than other nations. It is also eminently blessed with Christian laws and liberty, and pure administration of justice.

But Britain has been unfaithful to this trust, and all its many advantages. Here is one chief part of its peculiar sin and danger, and of its guilt and condemnation; it is filled with pride at its national elevation, forgets the hand that has given all, and neglects the very work for which all was given. The most special temptation of Britain at the present hour is being, like Israel, *lifted up with pride* by its prosperity. We need the warning, *not to say in our heart, My power and the might of mine hand hath gotten me this wealth—thou shalt remember the Lord thy God, for it is he that giveth thee power to get wealth.* Though the command to diffuse Christian light be as clear as the noon-day; as a nation Britain does little,* either at home or abroad, *to*

* To verify this, let the reader compare the lists in the massive Post-office London Directory, and the scanty comparative lists of London subscribers to our religious Societies. The contrast is truly humbling as it regards private exertions. And then as to what is done nationally; compare its expenditure on other national objects, with its expenditure on the most important of all objects, for real national prosperity, the advancement of the Christian faith. If there be not included in this estimate the income of the Established Church, which is the fruit of the faith of past ages, how little has the faith

shine as a light in the world, holding forth the word of Life. What is done is chiefly done by the children of God, a little flock in the midst of Britain. It is yet more sad, that sometimes there has not been neutrality, or limited support at the best; but a support of a false religion; Britain, in its government-grants, supports the idolatry of Rome: Britain in its government-acts, has honoured the idolatry of the heathen in India, and this while Britain has in too many instances, been merely passive to the efforts of the Protestant missionary, though its colonies are peopled by tens of millions of neglected idolaters.

of the nation enabled its Government to do, either at home for the instruction of its own subjects; or in its colonies, for their best welfare: or for the enlightening of the world at large, according with the present position of Britain. It may he well to compare all this with what Rome does. By a letter in the *Record* of January 30, 1843, signed "Viator,' whose information seems worthy of confidence, it appears that A MILLION OF MONEY IS ANNUALLY AT THE DISPOSAL OF THE CHURCH OF ROME FOR THE PROPAGATION OF HER ERRONEOUS FAITH. He says, "The Government of the Roman States is strictly an irresponsible ecclesiastical despotism—the Church property is very considerable—THE LOTTERY, exclusively a Government Institution, is one very productive source of revenue. The Church of Rome, through the Propaganda or Jesuits' Societies, derives a large amount of revenne from other countries. In making a proximate estimate, I was guided by the opinion of a person who, during a long residence at Rome, had the best possible opportunity of obtaining accurate information. By far the greatest proportion of the public revenue is spent in providing for the support of a numerous body of clergy. At Rome, ecclesiastics are met everywhere; abbés, friars, Jesuits, Dominicans, monks, priests, sisters of charity, cross the path at every turn. The Pope keeps thus constantly in his pay a large army of clerical agents, ready at all times to execute his mandates, either at home or abroad." He speaks of the Government as imbecile and wicked, and leaving scarcely a vestige of liberty; and the administration of justice as most corrupt; and the people only restrained from open rebellion hy the hopelessness of success,—while the priestly Government is upheld by Austria; were it deprived of this protection, it would be speedily overturned. So manifestly is spiritual energy, and not political power; the false prophet, and not the beast; the character now of Popery.

If such a weak Government can thus compass sea and land to propagate the Apostasy—what ought Britain, possessed of the true faith of Christ, with its vast wealth, mighty power, and exhaustless resources, to do for the maintenance and diffusion of that faith. In an account given of the meeting of the Propaganda at Rome, on January 8, in the *St. James's Chronicle* of January 31, 1841, it is said, addresses in forty-eight different languages were delivered by pupils from different nations, educated in that Institution, and that all these young men, animated by the one object to which they have devoted their lives, will return to their native homes to maintain a close correspondence with the Propaganda, and in fulfilment of their oaths, to transmit to Rome, at stated intervals, circumstantial intelligence of every thing remarkable or important that comes under their observation. There is no nation in the world respecting which the Jesuits do not obtain the most accurate information through the medium of these agents." Let us be stirred up by their energy.

Britain in the chief use of its vast wealth and power, is too sunk in worldliness, secularity and strife; too eager in its vehement emulations and competitions; too ardently occupied in the pursuit of more money, to regard the spiritual necessities even of its own destitute classes, and still less to care for that great trust of diffusing the light of the Gospel over the earth, which the Providence of God has so remarkably conferred upon it.

Our sins in sabbath-breaking are enormous. The desecration occasioned by the Government opening a public office to receive the Railway Bills on Sunday, Nov. 30, 1845, as the last day, was national. It has been observed, that since the total rejection of a "Sabbath Bill" by the Legislature, both houses of Parliament have been *burnt to the ground*! "the Royal Exchange" (our great commercial palace) has been *given to the flames;* and "the armoury of the Tower," with all its boasted trophies of victory, has shared the *same fate*. And also that in 1842, the fires in London exceeded 300! in 1843, more than 500!! and in 1844, they were above 900!!! "But if ye will not hearken unto me, TO HALLOW THE SABBATH DAY, and not to bear a burden, entering in at the gates of Jerusalem on the Sabbath-day, then I will kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall *not* be quenched." (Jer. xvii. 27.)

Hence Britain is righteously punished by its own sins. Insubordination, self-will and lawlessness, prevail among the lower orders, and alienate the higher classes from them. The worldly selfishness of those who have been amassing riches in trades, manufactures, and commerce, or by other means, without any regard to the spiritual or even temporal welfare of those who have toiled for them; regarding dependants as only to be employed and retained for their own convenience, and casting them off with careless indifference when they can no longer serve their worldly interest,—has alienated the lower classes from the higher. Both classes seem greatly unconscious of their own danger in consequence of this state of things. While

the poor, thus neglected and despised, are sinking lower and lower in ignorance and vice, want and misery ; lawless men, to exalt themselves, are everywhere seeking to inflame their minds by speaking evil of dignities, and by this means hope to overthrow all those institutions of our country, which have blessed both rich and poor. Nothing but redeeming love can remove this alienation and enmity of the different classes of society, and great numbers of the wealthy know not this love themselves, and will therefore do little to make it known.

And yet farther, Britain as a Nation, is becoming more and more unfaithful to its God, in refusing to confess his truth. Its Government having long manifested indifference to scriptural and evangelical piety, and ceased to favour and maintain Protestant truth, has given occasion to the prevalence in our own conntry, of the unscriptural and dangerous statement that Governments, as Governments, have nothing to do with religion, and ought not to maintain the teaching of God's truth.

In the year 1845, a Bill was brought into parliament nationally to endow a college for the support of teachers of the Apostacy of Rome. This measure was well characterized by the *Journal des Debats*, the known organ of the Roman Catholic government of France, as "neither more nor less than a Revolution in the policy pursued by England since the Reformation. It is the greatest concession yet made by Protestantism, without excepting the emancipation Act of 1829." This Bill received the Royal assent, June 30, 1845.* It is specially fearful as the commencement of a series of measures for nationally endowing Popery, and thus stamping in legible characters on our laws, the apostacy and infidelity of the British nation. Oh that it may please God speedily to give us national repentance for the cruel wrongs thus inflicted on the souls of Papists, and for the base treachery to our hitherto Protes-

* The reader will find Mr. Thelwall's acconnt of the proceedings of the Anti-Maynooth Conference a valuable document, exhibiting the mind of Christians of all denominations on this subject.

tant Land! Our national guilt is greatly aggravated by these measures of our Government.

The similar seeptical measures passed in 1845, for giving Jews the opportunity of exercising municipal authority over Christians, are in the same direction, shewing the passing away of the kingdom from the Gentiles, and its return to the Jews. It is remarkable that the five European Powers.—England, Prussia, France, Russia, and Austria,—have recently established Consuls in Jerusalem. In the language of Dr. Keith, "a country which for previous centuries no man enquired after, excites anew the liveliest interest among the greatest of earthly potentates."

The firman for building a special place of Protestant worship, within the Consular residence at Jerusalem, at the request of the British Ambassador, was granted, Sept. 10, 1845.

Providential voices second the warnings of God's word. The extent to which, in Europe and the United States, potatoes, the general food of the poorer classes, have been affected with the gangrene, or infectious disease, turning them to rottenness; connected with a harvest below the average, and the state of trade, are likely to produce great distress and suffering. The Administration, carrying national sinful measures, has been seriously shaken. The perils of our country multiply, and God is by his Providence speaking widely to Christendom, and warning all of the extreme danger of casting off Him and his truth. May threatened afflictions lead us to humiliation and repentance! What folly can equal the folly of nationally casting off the fear of God and obedience to his word!

Let us not imagine that Popery has not a real spiritual energy, that will brave all sufferings and hardships, toils and conflicts, to gain its ends, and count them all meritorious before God. They believe, through strong delusion, their own lie. (2 Thess. ii. 11.) They are reinforced now by men of talent and learning, with all the energy of new converts giving fresh life-blood to the system. It will be a real war. Though both infidelity and popery make war

with the Lamb; yet popery will not allow infidelity to rule, and infidelity hates popery and in the end makes her desolate, and eats her flesh and burns her with fire. Rev. xvii. 16.

The Romanist is well aware of his difficulties and dangers, and gives in the *Tablet* of Dec. 20, 1845, this striking description of his position. Oh that they knew in this their day, the things which belong to their peace! "Let us, then, not be dazzled or blinded by the deceitfully-favourable appearances of the moment. Depend upon it, before we reach the goal of our hopes—if, indeed, we ever reach them—we have a long tract of time to overrun; many dangers to encounter; many sufferings to endure; and by these or by other means much progress to make in that spiritual heroism in which we are so signally deficient. Whether for us, as for the Christians of the Roman empire, ten savage persecutions have yet to be endured, is a matter of little moment. What we regard as certain is, that by some other process, if not by that, we, the blind and luke-warm Catholics of England, must go through a course of purification as by fire; must have our cowardice burnt out of us; must have our zeal kindled, our charity inflamed a hundred-fold, and our whole natures raised and elevated by such a course of dispensations as it shall please Almighty God to visit us with, before we can reasonably hope to see our sour leaven leavening the lump of England; before we can reasonably anticipate seeing ourselves used as the nucleus, around which God will be pleased to gather the people of these realms. . . . Many things are before us that we dream not of. Those who flatter themselves with notions of an easy course, and a sudden and speedy triumph, are, we fear, wofully mistaken."

The MASSES OF SOCIETY IN EUROPE at large are fearfully corrupt, and the great and only efficacious remedy, the Gospel of Christ, which God has given for the healing of our disorders, is unapplied, and, to a prodigious extent, slighted and neglected by the rulers of this world. The Gospel, the Gospel only, the inward power of Christianity,

can really bring the submission of the heart to God, and is, at this hour, the only cure for the moral diseases of the nations. Its rejection will be the ruin of the kingdoms of the earth.

On the Continent, persecution has actually commenced by the suspension of religious liberty in the Canton de Vaud. Under the pretexts of a belief that public peace and order will be endangered, the Council of State, on the 2nd of Dec. 1845, issued an edict by which all assemblies and religious meetings, without the pale of the National Church, have been prohibited at Lausanne, and the meetings of those offending this edict, are to be suppressed by force, and the attendants punished according to the Penal Code. Thus a large body of faithful ministers have been silenced.

And in what state are the Churches of Asia. A friend writes from Aleppo in Oct. 1845, respecting them.—"Their state generally is lamentable in the extreme, all sunk in the blind superstitions of Popery, though some of them hating the Pope and his Church in name. There are about twelve or thirteen thousand Christians in Aleppo, consisting of the Syriac, Armenian, and Greek Churches, subdivided in sects, but all alike in doctrines: Picture-Worship, Auricular Confession, Priestly Absolution, Purgatory, Praying to Saints and Angels, and such like."

Yet from these God is gathering his elect. This friend adds—"Two Archbishops of the Greek Church have decidedly renounced the Popish errors of their Church, refused any longer to attend her services, or have any connection with it in its present corrupt state. They take the Bible as their guide, and hold salvation by faith only, and now have service every Sunday in a private house; one priest has joined them, and I hope others will follow. Nor is the movement confined to the Greek Church; a priest of the Armenian Church, a fine manly fellow, has renounced the errors of his Church, and is now actively engaged in disseminating the truth among his own people; he has limited means of his own on which he lives, and I

greatly admire his disinterested labour, and there are three other Armenian Priests likely to follow his example."

In the meanwhile, THE LAST ENEMY OF THE CHURCH is daily gathering strength. There is a more serious enemy than Popery, which, however it may for a season concur with, give strength to, and sustain the harlot Church, is an enemy that will cast off ultimately the dominion of Popery, trample it under its feet, and consume it, and stand distinct, as the beast and the kings of the earth and their armies, gathered to make war against the King of kings and his armies. Atheistic Clubs and an Infidel Propaganda has been some time at work in Switzerland and France, and number many thousand followers.

A friend writes in the end of Oct. 1845, from Germany : 'Rationalism, or rather Deism, has lifted up its head in an unprecedented manner. Infidelity has so completely crept in and penetrated into all sorts of men, that the present crisis seems a grand Satanic movement.' Over this enemy our Lord will win his final victory. Merle D'Aubigné well observes, 'An enemy unlike either Paganism or Romanism, at once within and without, presents itself to sustain the last assault of the truth : I mean THE UNBELIEVING AND ANTI-CHRISTIAN SPIRIT OF THE AGE. More powerful, more terrible than either Paganism or Popery, it casts upon Christianity that look of disdain which the gods of the capitol once bestowed on the citizens of Tarsus, who appeared in chains at their feet, and which, fifteen centuries later, Leo and the pompous Court of the Medici, fixed with a smile on the obscure cell of an Augustine monk. Or rather the Antichristian spirit of the world, which now rears its banners so high, does not at present suspect the enemy which is to vanquish and overthrow it. And yet it will be vanquished, and the mighty giant of the age which blasphemes the God of the armies of Israel will fall : yes, fall in a moment before the true David, at his appearing with his armies. (Rev. xix. 11—21.)

The chief objections* which have been made to the

* Objections have been made on other matters, such as the remarks made

Author's statements, have been in the form of DOUBTS AS TO THE APPLICATION OF PROPHECY. 'The Roman Catholic Magazine' speaks of the different interpretations put on this book, and of the speculations of Mr. Bickersteth; while Protestant reviewers say this interpretation may or may not be true. A periodical which has rendered many good services to the Church of Christ during nearly half a century, approving of the practical parts, views that on which they are founded as 'an hypothesis of a scriptural interpretation, with illustrations such as every writer, who has connected a scheme of interpretation with passing events in his own day, has been able to find.' It asserts, however, that as applied to the Romanists, the facts and prophecies of Revelation tally as minutely as a check and its counterfoil. But the Romanists, and a recently risen-up body of Protestants, too, have a totally different view

on daily service. As to daily public worship, we hope hereafter "to serve God day and night in his temple." It is a cause of grief that we are so far from it, and our joy is that we shall be for ever in the presence of God in perfected glory above. (Rev. xxi. 22.) But let us not forget, that the pressure of the outward form may he wholly pharisaic. It was characteristic of the Jews ripening for judgment. (Matt. xxiii.) In the recollection of such a fearful danger, may we watch over each other in faithful love. A daily service from choice and love to God's house is, however, so delightful and so characteristic of the Gospel of Christ, in its purity, and would be such a blessing to the world around, that I trust nothing said by me will be supposed to be adverse to a daily service of spiritual worshippers, delighting in God's ordinances; and so arranged as not to cause a neglect of the ordinary business and duties of life, in our present condition of discipline and training up for a better state hereafter. But neglect of private prayer is, I fear, a more urgent evil than neglect of puhlic worship; and see our Lord's own view of this, Matt. vi. 5—8. It is a mistake to snppose that the clergy are bound ecclesiastically to obey the Canons as published in 1603. This is far from being the case. The Canons have no legal power on the laity, and in many instances have been changed and set aside hy subsequent Acts of Parliament, in which the Church, represented by its Bishops, has concurred. All the Canons are therefore neither legally nor ecclesiastically in force even on the clergy; much less on the laity. It is true that clergymen promise canonical obedience to the Bishop in all things lawful and honest, but they do not either sign the Canons or promise obedience to them. The canonical ohedience cannot either be measured by the Canons of 1603, the most objectionable of which have been set aside by higher authority, including the Church itself. The promise of canonical obedience is itself modified in two things by the words, "in all things lawful and honest," and hy its being not obedience to the Canons, but to the Bishop, and that within the limit of the Canons.

Three Articles mentioned in the 36th Canon are to be subscribed—the rest are not subscribed, and the distinction is marked. Not one Bishop, Priest, or Deacon in the Church of England has in all things obeyed the Canons. It is a great mistake for any man to make light of God's word, and to make much of obsolete Canons, which have been rejected nationally by the subsequent laws of our country.

even of that application, and have no faith even so far as this, in the interpretation of the prophecy. See App. I.

Loose general objections, without any definite and specific reasons, mean nothing, and tend only to universal scepticism. Let us not also forget, that we are solemnly warned by our Lord himself, in a most startling question respecting the state of his people, just before his coming, against this unbelief, as that to which they will be greatly tempted. (Luke xviii. 8.) Such general doubts and suspicions may prevent unreflecting minds from receiving an interpretation, but they have no real weight to set it aside. While I readily admit, and have repeatedly asserted, the depth and mystery of the book of Revelation, yet there is, in reality, no doctrine without its depth and mystery; while great and all-important truth is contained in it for our instruction and salvation. The darkness should quicken research, and not lead us to neglect the study. The differences of interpretation in a book so greatly commended to us by the Holy Spirit, should lead us to closer, more minute, and full investigation. 'The Jews,' Bengelius observes, '*curse* those calculating the times of the Messiah; the Apocalypse *blesses* the faithful hearers of a prophecy, embracing the nearness of the time, and in the meanwhile, the times to be calculated.'

In fact, it is the very plan of Infidels, and Christians should not walk after it, thus to set aside Christianity altogether. Volney, for instance, gives, in his work on the 'Ruins of Empires,' a plausible statement of different opinions on all religions, and thence leaves every man free from all restraint, and at liberty to follow his own understanding and his own inclination; and on this infidel ground the blasphemer Paterson was recently defended.

If we receive no interpretation of prophecy till the interpretation be admitted generally by all parties, we must reject all interpretation of prophecy, fulfilled as well as unfulfilled, as none is unquestioned. There is no royal road to this learning; but here as in other things, a patient and diligent application of mind, with a righte-

ous, teachable, and devout spirit, will, with God's blessing, give us real light for our paths (Dan. xii. 10 ; 2 Pet. i. 19), and be richly rewarded with the solid inward comfort of that light, and thence be earnestly desirous to impart it to others.

We had need also to take heed, while we protest against it in words, not to act as if Scripture was too obscure or doubtful to admit of just interpretation. Some parts are, doubtless, more plain than others ; but to an earnest and patient inquirer there is no part that will not forward important and substantial truth. It was meant to give light to all who take heed to it. Luther well observed,—'If Scripture be obscure or doubtful, what need was there for it to be declared to us by God from heaven ? Are we not sufficiently obscure and ambiguous, without having our obscurity, ambiguity, and darkness, increased to us from heaven ?' He was reasoning against those who professed, from the difficulties of Scripture, to doubt on doctrines ; but his reasoning is applicable to those who raise similar doubts on prophecies. It is easy to call all prophecy 'obscure prophecies,' and discourage the study. But there is enough of light, especially in those which concern the coming of Christ, to guide those who diligently take heed to them. Nor do I see that humility requires us to put the subject in a suppositious form, where the mind is satisfied of the reality of an interpretation that furnishes us with a Divine guard against real and urgent spiritual dangers.

No doubt there is a most serious responsibility to use the best means in our power to form a scriptural judgment amidst the conflicting opinions of human writers, especially in the exposition of the deepest part of Divine truth, and before we testify that to others. No doubt we are all liable to error in forming that judgment ; but all human exposition being thus fallible, it does not set aside the duty of testifying plainly, and with firmness, what we judge to be the truth after diligent investigation.

We might as well, because scriptural doctrines are mys-

terious and have been disputed, put them in such a questionable form. We are not called to such an affectation of modesty. *We, having the same spirit of faith, according as it is written, I believed and therefore have I spoken; we also believe and therefore speak.* (2 Cor. iv. 13.)

Unbelief in the Church would make all Divine truth in the Scriptures like a jar of frozen oil to us, from which we can hardly extract a few drops (and then question whether it be oil or not,) to maintain the flame in our expiring lamps. By faith we might have the whole vessel full and ready for our constant use, furnishing, like the widow's cruse of oil, an unfailing supply of which we might freely invite others to partake, and still have enough for ourselves.

Thankful will the author be if he can give any help, however feeble, in directing attention to the prophecies which God gave to our Lord Jesus Christ, *to show unto his servants things which must shortly come to pass.* It would be quite impossible, if there had been a full attention to these prophecies, in the view of them which strengthened our Reformers in the day of their fiery trial, that men should have been carried away as they have been, by the unclean spirits now abroad. Prophecy accomplished is a grand confirmation to the Divine inspiration of the Scriptures, and prophecy, whether fulfilled, fulfilling, or to be fulfilled, furnishes a real light in a dark place (2 Peter i. 19.) on the true character of different ages of the Church. If men saw, for instance, the first purity and conquests, and then the progressive corruption of the Church in the sealed book, they would not be looking for the full developement of the excellences of the Church in the time of its predicted growing corruptions. If they saw in the trumpets the visible judgments of God on the apostate Churches, they would not be idolizing the very tokens of that apostasy. If they saw in the beast from the earth, and in Babylon, the clear prophecy of Popery, they could not unite in harmony with it. If they saw, in the tenth and fourteenth chapters of Revelation,

clear predictions of the glorious Reformation, they could not have slighted and undervalued that season of grace as they have done. If they were waiting for the accomplishing of the number of the elect, and the coming and kingdom of our Lord Jesus Christ, as this book leads us to do, they could not be fixing their hopes on a perfect Church on earth before his return. The Scriptures do indeed furnish other, plainer, and more obvious guards against the corruptions now abroad, but those Scriptures also show us that we do well to take heed to this light also.

We have seen very remarkable changes in the state of society at large. Never were oscillations more sudden than of recent years between extremes of absolutism and anarchy; boudage to forms, and lawlessness without forms; unmitigated responsibility, and grace without responsibility. The inspired word, duly heeded, equally preserves us from all extremes. It gives us a larger aspect than our own personal or immediate sphere will allow, and leads us to guard against error on all sides with hearty love to all who love our Saviour, of every name.

Greatly also do we need every help;—the energy of the Romanists is quite remarkable. It is ascertained that already a great number of monks and friars have been prepared and sent forth from Rome, for Hong Kong, to proceed into the Chinese empire, through the openings recently made. The utter impossibility of any alliance between the Church of England and Rome has, we trust, now been made manifest to the most sceptical, by the recent secession of Mr. Newman and his adherents. In remarks on Dr. Pusey's Letter on this secession, in which he endeavours to praise both Romanism and Anglicanism, the Editor of the *Tablet* of October 25, 1845, says,—'It almost amazes us that we have occasion to assure Dr. Pusey that nothing *can* open the eyes of Catholics to the fact of God's Spirit dwelling in the Establishment. Nothing it seems can convince Anglicans, even the most Puseyite, that the judgment of Rome against them is final and irreversible. Their pertinacity in cherishing a hope that

Rome may relent upon other terms than those of submission, is something wonderful.' Equally energetic are the agents of infidelity and lawlessness. They are meeting us at every point. The conflict is real, vital, and increasing. Fresh truth from the store-house is like new supplies of armour and artillery for the armies of the faithful.

We may appeal to every understanding and every conscience: if we are altogether dependant on the Lord of heaven and earth: if He have given us instruction in the principles of action which ought to govern the conduct of men and of nations, in order to their safety and happiness; and if He have described, in the sure word of prophecy, the character of our times and the things which are before us, it is, it must be, unspeakably important, nationally, as well as personally, to attend to the instruction which He has given, that we may know his mind, follow his directions, do his will, and be thus ready to improve or to welcome all his providence, be advancing his heavenly kingdom, and be ourselves growing in meetness for all its glories.

A Divine warning has required chiefly from the Author the notice of the sins and dangers of Christians; but, blessed be God, there is a VIEW OF THE REAL CHURCH OF CHRIST, FULL OF JOY and encouragement. *When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh.* Every thing betokens the glorious triumph yet to come. Every where vital godliness is manifesting itself by glorifying God in good works. The efforts which faithful Christians have made, are most cheering, and the success which God has given to them may fill our hearts with the warmest gratitude. A blessed token also of the brighter state of the Church is given in the progress towards union, and we may entertain joyful hope that the efforts to promote this will, through the Omnipotent grace of the Holy Spirit, mightily prepare the way for the Lord's coming and his glorious universal kingdom.

God has also greatly prospered efforts to distribute his

word. The distribution of the Scriptures through the Bible Society since the formation of the Manchester Auxiliary in that town in 1810, for thirty-four years, has been at the rate of 5712 a year. In the year ending Sept. 1845, the sales exceeded 15,000. But in the two months of October and November 1845, they have amounted to above 30,000. The first cause is the special blessing of God in answer to many prayers. The secondary causes mentioned, are present commercial prosperity, general employment of the labouring classes, low prices of the books, Sunday Schools, agents of the Town Mission, reaction on and revulsion of Socialism, and the labours of devoted ministers of Christ. Two young women in one factory sold 300, and a youth of sixteen, junior clerk in a cotton-mill, sold 460 within a few days. God has disposed a friend hearing of this, to give £500, that the Society may be enabled to meet these demands.

Colporteurs in connection with Bible Associations are now spreading the Bible in the country. God prosper all these efforts. They are bright signs of the times. Let us labour to saturate the whole land with the waters of salvation, until the Spirit be poured upon us from on high, and the wilderness be a fruitful field. Let Scripture Readers and Home Missionaries be multiplied and pervade the whole land. The agents of darkness shall not finally prevail ; the Saviour shall return, and the knowledge of the glory of the Lord shall cover the earth, as the waters cover the sea.

The openings for doing good in every part of the world are wonderful. Our own country, Ireland, the Continent of Europe, Asia, Africa, America, the isles of the sea, are all needing and crying out for that light of the gospel which God has given to British Christians. The religious societies have become hands to the people of God to bless the world. The wealth of the country is enormous. It is said fifty millions are yearly added to the capital of this country, and above fifty millions spent in British spirits. How can we bring this vast capital into

conjunction with the immense opportunities and openings for doing good which God has given? How can we rescue from the tormenting grasp of Mammon and Bacchus a portion of that hoarded or misused wealth which, differently employed, would fill the possessor, using it as God has commanded, with daily joy, and fill the world with Christian light and love. The children of God have, like their Head, in many instances almost made themselves poor in this world, to enrich the souls of men; while the children of the world make themselves miserable in covetousness, and pride, and self-indulgence, with the abuse of that which God has given them to make them really happy in making others happy. Spirit of the living God, descend in thy fulness! "God be merciful to us, and bless us, and make his face to shine upon us, that thy way may be known on earth, thy saving health among all nations."

Now is the time for the most bold, decided, and energetic movements in the Church of God. Now we must make no truce with Popery, Infidelity, Lawlessness, or Worldliness. Now we must heartily give ourselves to the most open, full confession, of great evangelical truths. Now especially should all the true children of God lay aside all disputes on subordinate things, and manifest their visible unity, and together shine as lights in the world, holding forth the word of life. Now we may hope for large conversions to Christ. Now let us scatter the incorruptible seed far and wide. Never were such openings, never were such prospects of large good. Oh that the Divine warnings here brought forward may quicken every Christian to redeem the time, for the days are evil, and to abound in every good word and work. Be of good courage. The victory is near. The time of full triumph cannot be far distant. If we are poured out as a sacrifice, it is only to receive a greater glory in the end.

Blessed be God, for the additional guide and guard, help and strength, which I trust that the word of prophecy has

furnished to my own mind. I heartily commend the study of it to my fellow-Christians.

Now unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever. Amen.

EDWARD BICKERSTETH.

Watton Rectory, Herts,
January 23, 1846

THEOLOGICAL

DIVINE WARNING TO THE CHURCH:

&c. &c.

PART I.

WARNING TO CHRISTIANS IN GENERAL.

CHAP. I.

GENERAL OBSERVATIONS.

The situation of our beloved Country and of the Protestant Churches, is one of increasing anxiety and of deep interest. The great principle which regulated our ablest Statesmen since the Reformation, to regard the Christian religion, as manifested in our Protestant Confession of faith, as the truth of God, and to be supported and encouraged as the sure basis of all government for the best good of man, has been abandoned.* In its place a system of expediency, based on the ground, that what is truth,

* "The great Lord Coke," it is observed by Mr. Romaine, "lays this down for the first point in our law—*summa ratio est quæ pro religione facit;* that is, principally to be regarded, which concerns religion; for every good government chiefly studies the eternal salvation of men's souls, and after that consults their present peace and prosperity, and therefore for the sake of the latter never submits to sacrifice the former; temporal happiness bearing no proportion to eternal. And when the state has once fixed this for the basis of its government,—that the Christian religion is the only sure way to eternal happiness, then the next step is to maintain it, and to secure the observance of it by all wholesome laws, in which the wisdom of our state has not been wanting."

cannot be discerned by statesmen, and that all forms of religion are in their measure equally useful, if not equally true, and the ministers and priests of these religions must be bribed by state payment to keep the peace of the country, has been openly acted upon.

Such principles completely alter all our National Institutions, and rest them all on mere worldly principles. The Church of England, for instance, teaches us on the 5th of November to commemorate the happy deliverance of our Church and nation from the gunpowder treason, and from Popish tyranny, and arbitrary power. A worldly and a Christian mind will take a very opposite view of this commemoration. It will appear to the worldly mind, possibly, as a vain and feeble attempt to revive slumbering prejudices, to awaken the dying embers of religious hatred and intolerance, and to cherish groundless alarms about dangers which are long past and gone. To the Christian mind, it will appear as the fulfilment of a solemn duty to remember God's singular mercies to our Church and nation, a seasonable warning of dangers of the most imminent kind, imminent through our own unbelief, and an anticipation of a more full and complete deliverance. Thus our Saviour before the last passover says, *With desire I have desired to eat this passover with you before I suffer.* Though the passover celebrated a deliverance then 1500 years past, it was not to be forgotten ; and still less so, as the antitype was close at hand, in the full redemption which Jesus was about to accomplish. So the repeated rescue of our nation from Popery, as on this day, is not to be forgotten, because two centuries and a half have past ; especially as the Word of God gives us such full reason to hope, that the greater deliverance, not merely of our nation, but of the whole world, though with previous tribulation and suffering, is close at hand.

It is a mark of coming troubles that many among ourselves are losing all sense of Reformation-mercies. With some, Rome is the Catholic Church, and Protestantism the essence of heresy : the Reformation was a grevious

schism ; and to "unprotestantize the Church," is a pious, great, and noble enterprise. With others, no truth is certain, and all forms of Christianity, according to the numbers ranging under them, are to be supported as politically beneficial, and a hollow peace is to be maintained by the sacrifice of all zeal for the truth. British Christians need in the midst of this, a sure light for their feet, and they have it in the word of God. While so many are asking, What is truth ?—let them hear the voice of their Redeemer, "Thy word is truth ;"—let them learn from St. Peter to take heed to the sure word of prophecy, as unto a light that shineth in a dark place.

Here we obtain guidance in our actual dangers. Let us go simply *to the law and to the testimony.* God has there provided for every exigency. In ordinary times of conflict there are the abundant, plain, and common tests of his Word, to guide and to guard us ; and besides this, in special seasons of temptation like the present, there are special warnings to preserve us *unspotted from the world.* Those who profess to guide, nay, to regenerate the Church, and yet disparage the Word of God as an insufficient guide, and slight all the lessons of Divine prophecy on its actual state and prospects, and treat attention to God's prophecies as uncatholic and dangerous ; or far too uncertain to be of any use ; * are self-condemned as presumptuously entering on

* See the "British Critic," on the subject of prophecy.

Mr. Palmer, though he by no means goes all the length of the Tractarians, would deprive us, in his "Treatise on the Church," of the benefit of the prophecies by the differences of Commentators, the very argument by which the Infidel would deprive us of Christianity. He says, "the conclusion we may draw is that a prophecy (respecting Antichrist prevailing for 1260 years), in the interpretation of which Commentators differ so widely, is most probably as yet unfulfilled, and that it has no reference to the Christian Church as existing up to the present time." The reasoning is palpably of this weak character: when many thoughtful, diligent, and devout students of God's Word differ in details, but agree in some great results, we may be sure that whichever of them is right where they differ, they are all wrong alike where they agree!! Or to take a farther application ; some Christians hold Episcopacy to be right, some Presbyterianism, some Independency, some Anti-pædobaptism: but they all agree that Christianity is Divine, and therefore the conclusion that we should draw from these differences is, that Christianity is a "cunningly devised fable!!" The Author in the second part of this treatise proves the application of the Apocalyptic Babylon to Rome, and therefore does not here enter farther into it. But in an appendix to this treatise, some remarks are added on Mr. Palmer's objections to that

an office for which they are unfit. They may even, like the Pharisees in their very zeal, prove to be fighting directly against God himself.

The sixth vial in the book of Revelation, will furnish us with peculiarly seasonable instruction for this time. Let us consider it as given of God for this end.

"*The sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.*

These words, with the awakening admonition of our Lord, *Behold I come as a thief, Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame,* are the special message of our Divine Redeemer to our times. Without entering on the wide range of the Apocalypse, they are separately an expounded prophecy fulfilling before our eyes. Their application to the Turkish empire, for instance, when no indication of its present state had appeared, was made beforehand, above 200 years ago, by such commentators on this book as Brightman and Mede. The most judicious writers since agree in this view. From the passage also itself, we may when compared with present events, gather strong proofs of its meaning, and its full application to our days. It serves thus as a Divine caution and directory to the Protestant Churches at the present day.*

application. If various writers, without concert, differing in many details, agree in some great common principles, their very diversity should add weight to their judgment when they agree. Glad would the great enemy be, either to pluck out of our hands or to keep us from using, *the sword of the Spirit.* When we consider how large a portion of the Word of God prophecy is, and what a special and peculiar blessing is promised twice, on reading, hearing, and keeping the words of the Apocalypse, surely we ought to suspect any system which would deprive us of its promised advantages. (Rev. i. 1—3; xxii. 7.)

* The vast importance of this prophecy, and its right interpretation and application, must be obvious. The more assuredly just interpretations we

It is my purpose then, to use this passage as a Divine guide given by God himself for our direction. May his own Spirit, whose special office it is when he comes, to *guide into all truth, not to speak of himself*, but to speak *whatsoever he shall hear, and to show us things to come*; oh may this Spirit now be our teacher, and sanctify us by the truth! Specially do we need that teaching and guidance in entering on the highest, the deepest, the widest, and the most heavenly part of Divine truth.

Let us observe then from the passage now to be considered:—The marks of the present application of the sixth vial. The explanation which it gives of the revival of Romish principles. The troubles that God has foretold us will ensue. The final deliverance of God's people: And then practically apply the whole subject.

CHAP. II.

THE MARKS OF THE PRESENT APPLICATION OF THE SIXTH VIAL.

The evidences of this application must, on this occasion, be given very briefly, rather as suggestions for private and fuller meditation, than as unfolded argument. Yet the more closely we investigate the prophecy, and the evident signs of the times, the more, we are assured, will this application be established.*

The general application of the seven vials to the last times, and that they are not to be viewed as synchronous

gain of different parts of the book of Revelation, the more light is gained for interpreting the whole. If this prophecy be rightly applied to the present time, it not only shows our present situation, but helps us to discern the true character of past events, and shows us what we have yet to expect.

* The author's view of the prophecies of Revelation are given more at large in his "Practical Guide to the Prophecies," and "The Restoration of the Jews," and in an Appendix to the Restoration, and his "Signs of the Times," he has stated at length those conclusions which he has been led as to what is now before the Church and the world.

with the whole range of the earlier prophecies, is clear from their introduction, as well as from their position in the course of the prophecy. St. John thus introduces them, *I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues, for in them is filled up the wrath of God.* As in the divine type of the book of Revelation, the siege of Jericho, on the closing day of the seven, the city was encompassed seven times,—so have we seven vials preparing the way for the utter fall of that great city, which opposes the possession of the promised inheritance of our Redeemer. We view then the sixth vial as descriptive, in the chronology, of the sixth time of the Church's encompassing the great city of the Apocalyptic Babylon, on the last day which brings on her fall.

The symbolical or political meaning of the vials will be obvious. They cannot be literally interpreted of events merely corresponding to the letter of the prophecy. This may be seen from the analogy between the first four trumpets and the first four vials. That analogy has been generally observed, and is indeed obvious; each of the series affecting respectively the earth, the sea, the rivers, and the sun. Now since the trumpets contain the clearest marks that they must be interpreted symbolically, so must the vials. In Daniel's predictions, the beast is used as the symbol of an idolatrous kingdom, and so it must be here. The *sores*, the *unclean spirits*, the *throne of the beast*, the *cup of God's wrath*, equally require from us a symbolical meaning.

The rapid course of so full a prediction, is accounted for in the type of the siege of Jericho, which was encompassed seven times in the last day. In the best manuscripts the action is manifestly more rapidly continuous, as Bengelius has noticed, by the word *angel* not being repeated: so that many interpreters who lived before its fulfilment, had anticipated a still briefer time than events have manifested, as the period in which the vials would be poured out.

The historical correspondence of the four first vials, with

the leading events of Europe from the rise of the French Revolution to the fall of Buonaparte, may be distinctly discerned in any full history of that most eventful era. A valuable historian of that period thus divides that remarkable time:—'The history of Europe during the French Revolution naturally divides itself into four periods:' the spread of infidelity and lawlessness—the reign of terror—the destructive wars of Napoleon—his despotism and overthrow. These events occupied a quarter of a century, full of the most important events that ever affected the western empire.*

The fifth vial was the time of retributive justice on France, the chief inflicter of the former judgments, and which during that time was the seat or throne of the beast, or the centre of the secular empire. *His kingdom was full of darkness.* As there was a darkness over the land of Egypt that might be felt, so was there in France an entire disappointment of all infidel counsels and plans. For three years France was occupied by allied armies. From 1813 to 1822, more or less, this vial was filling France with its sores and pains,† while infidels were venting fresh blas-

* Sir Robert Peel justly observed, in his speech on Finance, March 11, 1842, "There may be a natural tendency to overrate the magnitude of the crisis in which we live, and of those particular events with which we are immediately concerned: but it is impossible to overrate the importance of the period in which our lot and the lot of our fathers have been cast—that period which has elapsed since the outbreak of the French Revolution, and which has been one of the most memorable periods the history of the world has ever presented." How important is it, then, if God has given us in his Word a view of his own mind and purposes respecting this period, for all men to know his mind.

† Buonaparte himself verified ver. 10 and 11, in St. Helena. It has been noticed by those who never thought of this prophecy, "'Spain was my ulcer,' was the expressive language of the tyrant and usurper, when time and torment forced him to speak the truth." No repentance of his deeds, but the very opposite, marked his conduct in his exile. So, on hearing disastrous news, Count Segur remarks, "The Emperor, striking the earth with his baton, raised his eyes with an expression of fury towards heaven, and exclaimed, 'It is, then, written there, that henceforth everything shall be a fault.'" La Cases gives these words of Bonaparte, "Cette malheureuse guerre d'Espagne a été ma véritable plaie; c'est ce qui m'a perdue." (Allison 8, 269.) Count Segur notices that in the difficulties of the Russian campaign Buonaparte said to his Generals, "that the war of Spain and of Russia were two cancers which were corroding France, and which she could not support at the same time."

It has been observed by Channing, "In St. Helena, though perpetually

phemies against God. The infidel poet Shelley, writing at the very time, commences his 'Revolt of Islam' with these words—

> "When the last hope of trampled France had failed,
> Like a brief dream of unremaining glory;
> From visions of despair I rose."

The scope of this poem is to raise the hopes of infidels in the prospect of a future triumph of Infidelity, and a fancied reign of Atheism. In such writers, you have the vivid exhibition of the prophecy, *they blasphemed the God of heaven because of their pains and their sores; and they repented not of their deeds.* We see nothing like a national repentance for their infidel principles and their evil fruits. As late as the close of 1840, at the removal of Buonaparte's remains from St. Helena to Paris, like a fresh rising of the beast from the midst of the sea, there was in the honour paid to that Satanic character, the national accrediting and adopting of all the monstrous infidelity, ambition, vanity, oppression, cruelty, and blood-shedding of that dreadfully wicked and subtle man.

The sixth vial is a pause in the judgments on the Western Roman empire, and a season of grace for its inhabitants; the long-suffering of God waiting for their salvation. The prophecy leads us therefore, in this respect, to look for that which we have seen in the last twenty years of European history.

This vial is THE EXHAUSTION OF THE TURKISH EMPIRE. From the time of Mede the prediction has been applied to that empire. Nearly 200 years ago, when Turkey was at the height of its dominion and glory, Tillinghast thus stated views in which our leading commentators since have mainly concurred. 'By *the river Euphrates*,' he says, 'we

talking of himself and often reviewing his guilty career, we are not aware that a single compunction escapes him. He speaks of his life as calmly as if it had been consecrated to duty and beneficence, while in the same breath he has the audacity to reproach unsparingly the faithlessness of almost every individual and nation with whom he had been connected. We donbt whether history furnishes so striking an example of the moral blindness and obduracy to which an unbounded egotism exposes and abandons the mind."

are to understand the Ottoman or Turkish empire. It is called *the great river*, because of the multitude of people and nations therein. The people who at this present time are of all others accounted the greatest, are the Turks, who therefore, and no other, are here to be understood ; especially as the river Euphrates, in the ninth chapter, under the sounding of the sixth trumpet, by general consent of expositors, has reference to the Turkish power. By *the Kings of the East*, we are to understand the Jews, who, upon the pouring forth of this vial shall return to their own land and be converted to Christ ; the pouring out of this vial preparing a way for both. They are called Kings of the East from the honour and dignity which God will put upon his people. (Micah iv. 8 ; Isa. lxi. 9 ; Zech. viii. 23.) God, in his wonderful providence, will so order, that at the appointed time of the Jews' return, the power and the multitude of the Grand Signior, who is now the greatest monarch in the world, and holds their land in possession, shall be much wasted and consumed.' *

This interpretation of the prophecy was published in the year 1655—nearly 200 years since. The river Euphrates was dried up to make a way for the passage of Cyrus's army, who destroyed Babylon. So the dissolution of Turkey makes way for the restoration of the Jews, the signal in all prophecy for a new Dispensation, when Jerusalem, and not Rome, shall have the pre-eminence, and of the mighty conflict in which Rome is overthrown. We witness in this day its accomplishment. From 1822, when Greece revolted, this vial has been pouring out on Turkey, In January, 1834, M. de La Martine, in the French Chamber of Deputies, dwelt at length on the ruins of desolation on all sides, in that which once constituted the Ottoman empire, concluding with this striking illustration of our prophecy—' You see by this rapid sketch that the Ottoman empire is no empire at all ; that it is a misshapen agglom-

* See Tillinghast's Generation Work, 12mo., 1655.

eration of different races without cohesion between them ; with mingled interests, without a language, without laws, without religion, and without unity or stability of power. You see that the breath of life which animated it, religious fanaticism, is extinct. You see that its fatal and blinded administration has devoured the race of conquerors, and that Turkey is perishing for want of Turks.'

So proclaims one of the most eloquent of French statesmen in the ears of all Europe, the actual fulfilling of one part of this prophecy. All the events that have taken place in the eight years since ; the fires, the wars, the change of dynasty, and the present temporary propping up of the empire, have served more and more to illustrate the prediction, and the progressive wasting and consuming of this power. *

Amidst a considerable variety of opinions, as to *the Kings of the East*, and the caution which the future reference of that part of the prophecy should give to our interpretation, though there are considerable difficulties which I do not profess to be able to remove, we may admit the general view, without excluding a farther meaning, that they represent the tribes of Israel, and chiefly those ten who were carried away captive into the east, and have never been restored from their captivity.† The original expres-

* As the Euphrates was the defence and glory of Bahylon, so we may consider that it has here a farther reference to the outward defences and glory of Rome. See a note in a later part of this treatise. Throngh all Papal kingdoms the revenues, resources, and political power of the Roman Church have heen wasting, as we see in Spain, Portugal, France, and Russia ; hut yet with all this wasting of its outward defences, we see the mighty energy of a spiritual delusion carrying on all those extensive efforts which Rome is now making. The drying up of the Euphrates is fulfilled visihly and politically in the East, in the exhaustion of Turkey, socially and morally; in the West also in the undermining and exhaustion of the half Christianity of mere birth, education, and national profession, on which Bahylon has reared its empire. If all were true Christians, or all Infidels, Babylon could not stand. The religion of chivalry, of sentiment, of antiquity, of national forms only, is like the waters of the Euphrates to the Bahylon of old. This dries np hy equal steps with the visihle decay of the Porte. Both will probahly be ready at the same time for their respective issues; one for the extrication of the true Church, the other for the work that crowns that extrication, the visihle restoration of Israel. I add this note to shew that I cannot wholly concur in the pamphlet on the drying up of the Euphrates, hy the Rev. Andrew Jukes.

† The touching way in which the Savionr speaks of the Jews, through the

sion does not immediately signify those who reign over the east, but kings from the east, or from the rising of the sun ; * the Jews were styled by God himself, a kingdom of priests and a holy nation. (Exod. xix. 6.) The whole aspect of the land of Palestine has been for many years that of a land loosening from the Gentile power. The place of conflict, called in the Hebrew tongue Armageddon, refers us again to that land, and the continual weakening of the Turkish empire has as much prepared the way for their restoration, as the drying of the Euphrates prepared the way for the entrance of the Medes and Persians into Babylon, and so for the decree of Cyrus to restore the two tribes from their captivity. Thus the state of the Turkish empire is a distinct, visible, and open mark in the sight of all Europe and the whole world, of the application of this prophecy to the present times.

Equally so is the diffusion of THE UNCLEAN SPIRITS. Let us consider it. In the twelfth chapter of this book we have a revelation of *a great red dragon, having seven heads, and ten horns, and seven crowns upon his heads.* Open and avowed idolatry, the manifest empire of Satan, is here viewed in full power, enthroned with diadems through the

book of Revelation, the time of their rejection, is very descriptive of his heart, who said,—*For Zion's sake I will not hold my peace, for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.* Here he calls them—anticipating with a heart of love their future office—the Kings from the East. When others are unfaithful to their profession, how strongly he reprobates, with zeal for his ancient people, the inconsistency—*Behold I will make them the synagogue of Satan which say they are Jews, and are not, but do lie.*

* The kings from the rising of the sun are strongly contrasted in our text with the kings of the whole world. God's commissioned angel prepares the way for the kings from the rising of the sun; the unclean spirits of devils gather the kings of the whole world, and this while they are wholly unconscious of God's purpose of judgment. (Isaiah xxviii. 15; xliv. 19.) The preparation of the kings from the rising of the sun we may conclude is for their deliverance in the great battle; and of the kings of the world for their overthrow. This corresponds to a variety of other predictions. (See Isaiah xl. 1—3: lxii. 10—12, Ezekiel xxxviii. xxxix; Dan. xii. 1; Joel iii.; Zech. xiv., &c.) All the energy of the hostile kings will at last apparently be directed against the kings from the rising of the sun: how gracious then is the Divine assurance of its failure. *Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the Lord of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and the people against whom the Lord hath indignation for ever. And your eyes shall see, and ye shall say, The Lord will be magnified from the border of Israel.* (Mal. i. 4, 5.)

whole Roman empire, which is the empire that is meant, as is clear from the correspondence of the description with the prophecy of Daniel's fourth beast. The dragon was cast out, and Pagan authority and power overthrown, by the faithful testimony of the early Church.

In chapter thirteen a fresh power appears; *a beast* rises *out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the names of blasphemy;* still corresponding to the fourth beast or Roman empire in the prophecy of Daniel. We have here the ten European kingdoms, rising out of the troubled sea of the Roman empire, self-styled the Holy Apostolic Empire, after the invasions of the Goths and Vandals and the capture of Rome, as had been predicted in the second trumpet.*

In the same chapter, the inspired John afterwards beholds *another beast, coming out of the earth, and he had two horns like a lamb, and he spoke as a dragon.* We have here the Pope and his regular and secular clergy, rising not as the first beast *out of the sea,* but from *the earth,* the more settled state of the Roman empire; and at length attaining the spiritual and temporal power over Europe which we see in Hildebrand and Innocent the Third. This second beast loses his political power on the pouring out of the vials, and becomes *the false prophet.*

* *The worshipping of this beast* as well as the dragon (Rev. xiii. 4.) is thus illustrated by Dean Woodhouse,—"Whosoever to attain worldly eminence relinquishes his trust in God and deviates from the path of the Divine laws, withdraws his allegiance from God and transfers it unto the devil. (Matt. iv. 8, 9.) And this allegiance may he transferred to the agents of the devil; to the powers of this world, who promote his infernal interests in opposition to that heavenly kingdom, which we daily pray for, and which we are hound daily to promote." The variations of the description of the same fourth or Roman empire in the prophecy, correspond to the changes in its state. It is curious that Bellarmine, the most able champion of the Romish Church, stakes his whole defence of the Pope from the charge of heing Antichrist on that continued existence of the Roman empire, to which Dr. Todd and Mr. Maitland object in the Protestant interpretation (See Mr. Birks' Elements of Prophecy.) History teaches us that although the empire of Charlemagne was distinct from the old empire of Rome, it was still a revival of it in a new form. Gihbon says, "Europe dates a new era from his restoration of the western empire." Bellarmine and Dr. Todd thus together furnish the full truth to identify the Roman Empire in its changes, and yet fix the charge of Antichrist on Rome.

The description under the sixth vial corresponds to the altered state of the European kingdoms. We have no longer the dragon ; idolatry enthroned ; we have no longer the first beast speaking blasphemies ; nor the second beast, or Papal kingdom, having *horns as a lamb, and speaking as a dragon,* and exercising *all the power of the first beast before him,* and while he subsists,—but we have *a false prophet ;* just what we see, spiritual influences, not embodied in acts of open authority ; a deference in all classes to public opinion ; a continual reference to the power of the press. The open exercise of power in its apostate form no longer appears. We are arrived at the last stage of the devices of Satan, before his complete overthrow.

Let us now more distinctly notice these three unclean spirits like frogs, which are predicted here as the distinguishing features of the present day. The Scriptures open out to us the invisible principalities and powers, and the rulers of the darkness of this world. Thus when four hundred false prophets bid Ahab go up to Ramoth Gilead to battle, and the Lord would deliver it into his hand, the secret was unfolded by the true prophet Micaiah, *The Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee.* In these unclean spirits we have, then, permitted spirits of delusion, pretending to bring good, promising great advantages, and only hastening on the destruction of those who are willingly deceived by them. There is,

1st. THE UNCLEAN SPIRIT FROM THE MOUTH OF THE DRAGON. The apostle tells us that the dragon is *that old serpent, the devil, and Satan, which deceiveth the whole world.* He once openly and visibly animated the whole Pagan Roman empire : there can be no mistake about the great enemy here intended. The spirit of infidelity and falsehood, with all its various delusions, marks the character of this unclean spirit : not exercising power, but diffusing itself in all the ways still open to it, by its apostles and its publications ; its teaching and its journals. This has been its course under this vial. Infidelity has lost its seat

of dominion ; but its frog-like, disgusting, noisy, filthy character is marked in its open casting off and reviling the truth, as we have seen in St. Simonianism, in Socialism, in Mormonism ; and in many German, French, and American associations for that which is evil.*

The same thing is manifest in philosophy, falsely so called, in Infidel poetry,† and in Neology. The infection has tainted even those who have in a measure opposed it. They have breathed a sickly atmosphere, and their own spirit has imbibed the poison ‡ It has spread its filthy slime over Christendom, and is now weekly and daily, even in England, spreading its vile principles. It could hardly have been imagined that Satan would have so completely dropped the veil and manifested his proper

* The following extract of a letter in July 1845, from a friend well acquainted with the Continent, will show the progress of a new kind of infidelity in Germany.

" Infidel bodies of men calling themselves " Friends of Light," while the very agents of the powers of darkness, have greatly increased, and are concentrating their powers for a common object more and more, by holding public meetings, and by exciting the mob to stand by them in establishing what they call *true liberty*, by pulling down all that is holy and sacred. I will at once give you an idea what sort of men these are. The following is a translation from the German, as published in the Evangelical ' Kirchen Zeitung,' or Church newspaper, Berlin.

" 1. The Protestant Friends of Light reject the Holy Scriptures as the true word of God.

" 2. They deny that Jesus is the Son of God.

" 3. They reject the doctrine of the total depravity of man.

" 4. They reject the doctrine of justification by faith alone.

" 5. They deny the personality of the Holy Ghost.

" 6. They exalt reason or intellect as the only and absolute judge in matters between God and man.

" 7. They reject all the articles and creeds, generally received by all Protestant churches.

" The three great leaders of this infidel band are—

" Pastor Uhlich ; Wislicinus ; König ; all from the Saxon provinces now under Prussia.

" The latter has written some pamphlets, in which he triumphs and says that their cause must flourish, since it has passed already through three stages.

" 1. It was espoused by the Professors in the universities.

" 2 Then preached from the pulpits, and

" 3. It is now espoused by the people.

" Further, he says, ' 100,000 of people are on our side, and because it is so universally taken up, I have no doubt or hesitation to believe that this is the voice of God.'

" Public opinion therefore is his faith, for which he fights."

† Such as Byron, Shelley, and like-minded German poets.

‡ I have been struck with this in reading Knapp's ' Christian Theology,' full of information, and with decided condemnation of Neology, yet manifestly much affected and weakened by the taint of that infidelity.

character of lies and blasphemy, as he is now doing in many a weekly penny publication. The "Oracle of Reason" is a specimen of this unclean spirit, without any attempt to hide it.* The highest act of God's love, the incarnation of his only Son, the Lord of Glory, is, as might be expected, when we look at the Dragon, the breather forth of this unclean spirit, the constant subject of denial and ridicule, mockery, and blasphemy. These things are so apparent to those who are acquainted with the periodical publications circulating in this country, that I need not, as from my limits I cannot, enlarge.

THE UNCLEAN SPIRIT OUT OF THE MOUTH OF THE BEAST has next to be considered. The beast represents, as generally, and I believe truly understood, the secular empire of the ten European kingdoms. The unclean spirit out of his mouth is the spirit of lawlessness, self-will, and anarchy, the teachers of which *promise liberty*, while *they themselves are the servants of corruption*. Our manufacturing and our mining districts have been disturbed by it. The Chief Justice Tindal, in his charge to the Grand

* The number and the wide circulation and constant repetition of these periodicals, and the classes which they reach is, to all who really love their fellow-men, one of the most alarming and distressing of the signs of the times. One is openly called 'The Atheist; or Republican,' and states, that it has thirty able and scientific contributors; the character of the one called 'The New Moral World,' and the wide circulation of the 'Weekly Dispatch' are well known. Here is one spring of the evils under which we now groan. The boastfulness of 'The Atheist,' now suspended for a short season, is such that claims the whole of Continental Christendom and a large part of England as really its own. I am told the same spirit which among us is called Socialism, prevails extensively also in Germany. I have been informed that the most popular novels are grossly immoral, and form the staple of many circulating libraries throughout the country. I am told that great novel publishers in London give large sums for copyrights of works containing scandals and immoralities, and that the most impure are the specially prized. The slight insight which has been brought before me in the investigation of this part of my subject has been horribly disgusting! *O my soul, come not thou into their secret*, may well be the language of every Christian. They are, alas! blazoned in the face of shops in London with the most daring effrontery: and faith and zeal for Christ is now so nationally weak, that what withheld (2 Thess. ii. 7, 8) has been almost wholly removed. Their whole wisdom, carnal, earthly, sensual, and devilish, is flatly to contradict the truths of Scripture *in Scripture words*, and to blaspheme the Holy Ghost; greedily rushing into that unpardonable sin.

The public attention has, since the above was written, been most usefully called to this enormous evil, and the Society for the Suppression of Vice is directing its attention to it. May God graciously strengthen the hands of his servants in putting down such open blasphemy and wickedness!

Jury at Stafford, (Oct. 3, 1842,) after describing the destitution of the workmen in the manufactories and collieries, states, that "certain strangers, persons altogether unconnected with them in interests, appeared among them, and by addresses made to them against religion, the law, and the Government, excited them to a state of dissatisfaction with all the established institutions of the country." *

We see it in political unions, in the doctrine of the sovereignty of the people, viewing the voice of the people as the voice of God. We see it in Chartism in our land ; † in Republican secret Societies in France and on the Continent. It is said that eleven attempts have been made on the life of the present King of France. Everything, according to the dictate of this unclean spirit, must yield not to the word of God, but to the popular will. Insubordination, restlessness, love of change, contempt of authorities, speaking evil of dignities,—these are its characteristics, and they defile, alas ! those who make profession of the Gospel of Christ.

THE UNCLEAN SPIRIT OUT OF THE MOUTH OF THE

* It was gratifying to read the Christian view which the Chief Justice took of the remedy—"The effectual and only effectual method of counteracting the attempts of wicked and designing men to undermine the principles of the lower classes, and to render them discontented with the established Constitution of their country, consists in the diffusion of sound religious instruction, in which there can he no excess among those classes who are most exposed to these attempts ; and the educating their children in the fear of God, so that all classes may be taught that obedience to the law of the land and to the Government of the country, is due not as a matter of compulsion hut of principle and of conscience." This, with the grace of the Holy Spirit, would indeed change the whole character of our population.

† The Chartists have their regular organs of publication, such as the 'Chartist Circular,' (the eighty-ninth number is before me) and the 'Northern Star.' "We hold it," say they, "to he an axiom in politics that self-government by representation is the only just foundation of political power—the only true hasis of constitutional rights—the only legitimate parent of good laws." Thus God and his Word (Prov. viii. 15 ; Dan. ii. 21 ; Rom. xiii. 1—6) are cast aside. They, too, hoast of their three millions and their futnre triumphs ; "The indications of a great political epoch, which used to follow each other singly and gradually, are now forced onwards in thick battalions. and no man can any longer be insensible to the fact that we are on the eve of a great revolution." The Anti-Corn-law League is another section of this movement. The principles avowed hy the Chartists are, 1, Annual Parliaments; 2, Universal Suffrage ; 3, Equal Voting Districts ; 4. No Property Qualification; 5, Voting by Ballot; 6, Payment of Members. These they embody in what they call "The People's Charter."

FALSE PROPHET must be next noticed. We have seen that Popery is first called, *the beast from the earth*, and then in a later stage, as here, *the false prophet*. It is first a power, like a worldly empire, and then a system of false teaching. The Romish hierarchy in former times dispatched its bulls of justice or of grace to dethrone or to establish the monarchs of Europe. Now it sends forth its allocutions to complain or to solicit the prayers of its adherents, as recently in the case of Spain and of Russia.* It does not speak now as a dragon, but with all the insinuating subtilty of a false teacher.† Yet that the false prophet is

* In the Letter Apostolic of Pope Gregory XVI., dated Feb. 22, 1842, we have a full specimen of this false teaching. The object of the letter is to solicit the prayers of Papists for Spain. It concludes thus:—"And in order that God may the more readily hear our prayers, let all address their supplications to his Virgin Mother, the most powerful auxiliary of the Church, the tender Mother of all, and the most faithful patron of Spain. Let them also invoke the aid of the prince of the Apostles, whom Christ has constituted the rock of the Church, against which hell's gates shall not prevail. And let them also have recourse to all the saints, more especially to those who have shed a lustre on Spain by their virtues, sanctity, and miracles. In order that the faithful of all ranks, grades, and conditions, may with more fervent charity, and with more abundant fruit, redouble their prayers, we have resolved to proffer with a liberal hand the treasures of celestial grace. We have, therefore, granted a plenary indulgence, in the form of a jubilee, to all those faithful servants of Jesus, who being duly purified by the Sacrament of Confession, and nourished with the most holy Eucharist, shall assist three times at least at the solemn prayers which may be fixed by each ordinary at his own choice; and most firmly do we hope that the angels of peace, who carry in their hands the phials and the censers of gold, will offer to the Lord on the altar of gold, our humble prayers, and those of the Church, in favour of Spain." (From the 'Catholic Magazine,' April, 1842.) How glaring is the unchanged idolatry of the false prophet!

In the Exposition of the Allocution respecting Russia, dated 22nd of July, 1842, given September 17, 1842, in the 'Catholic,' a Romish newspaper, the Pope thus complains:—"The last blow was dealt to the unfortunate Catholics of those vast regions on the day most sacred to them. An Imperial Ukase dated on last Christmas-day, has consummated the spoliation long since undertaken of ecclesiastical property, ordaining that all the immoveable goods, with the peasants attached to them, belonging theretofore to the clergy of foreign worship in the western provinces, shall pass under the controul of the ministry of the national domains, excepting from this measure the goods which, not forming part of the possessions of the high hierarchy, or not forming a fund of capital for foundations, are solely in the possession of the clergy administering parishes."

† This remarkable change in the course and proceedings of the Papacy, may be seen by comparing bulls at different periods. The bull against Henry VIII., for instance, not merely requires all princes and military persons, in the virtue of holy obedience, to make war upon that King of England, but also requires that such of his subjects as were seized upon should be made slaves. But now the Pope finds it convenient to issue a bull (dated Dec. 3, 1839), "That none henceforth dare to subject to slavery, unjustly persecute, or despoil of their goods, Indians, negroes, or other classes of men:" and the

sending forth his pestilential breath over Christendom with renewed energy and activity, is notorious. Its journals, its newspapers, its institutes for the propagation of the faith, its tracts, its building of colleges, churches, and schools, its nunneries, its largely imported Sisters of Charity everywhere, its zealous activity and revival, its diffusiveness over the British Isles, and through Europe, Asia, Africa, and America, and its meeting us all in our most distant missions, all these things proclaim in the ears of all men, that with renewed strength there has been a going forth of the unclean spirit from the mouth of the false prophet. In the year 1822, the Society for the propagation of the Faith was formed to counteract Protestant missions. It has adopted our plans. It raised in 1835 about £39,000, and in 1843, £141,292, and expects to raise £600,000 a-year. Read only the 'Annals of the Propagation of the Faith,' published by the British Auxiliary Institution for that object. This Society has been warmly recommended by all the Popes since March 1823, and by its proceedings all may discern that the last twenty years have witnessed the going forth of this unclean spirit through *the earth and the whole world*, to use the large expressions of the text. No country seems excepted from its baneful influence. With a zeal and with sacrifices which, if according to knowledge, would be full of blessing, and which puts to shame those who profess a purer faith, *they compass sea and land to make one proselyte*,

Pope reprobates such "offences as utterly unworthy of the Christian name." (See the bull against Henry VIII., in Barlow's 'Brutum Fulmen,' and the bull against slavery in the Report of the African Civilization Society.) How well Popery fulfils its predicted character of thinking to change times and laws. Notwithstanding its infallibility and unchangeableness, it can decree at one time what it pronounces at another to be utterly unworthy of the Christian name. Mr. M'Ghee has brought before the public a work written by the present Pope, Gregory XVI., and accredited by him since he has been Pope, which manifests most fully, notwithstanding the visible change in its outward proceedings, the really unchanged and unchangeable character of Popery, which claims, in its teaching as a false prophet, and amidst all its chamelion changes, with unmitigated rigour, infallibility and supreme dominion over all Christendom. He has also illustrated very forcibly the ceaseless activity and rapid growth of the papacy in the last twenty years. Deeply is the Church of Christ and our country indebted to such faithful witnesses as my brethren M'Ghee, M'Neile, and Stowell.

and when he is made they *make him twofold more the child of hell* than themselves.

That the recent movement in our own Church is in the same direction, and partakes of the same character with the revival in the Romish communion, is confessed by its own admirers. They view them in common as a yearning after Catholic truth. We have, therefore, their own warrant for referring these events to a common source and spirit, and the passage before us supplies us with the true key to this movement in our own Church as well as in more avowed Romanism.*

The unclean spirits, though they may not wear the outward profession of embodied Popery or other falsehood, are yet viewed in the Divine judgment as one with them and where they contaminate, cause men to partake of the sin and the plague for that sin. Many a professor in Reformed Churches may thus come under the fearful judgments of the Babylon of the Apocalypse, the mother of harlots and abominations of the earth.

The unclean spirits all come OUT OF THE MOUTH. As the Spirit of truth proceeds from the Father and testifies of Jesus in every work of righteousness and love, truth and holiness, so these polluting spirits, proceeding from Satan and his instruments, are continually manifesting themselves in falsehood and wickedness. These evil principles are not concealed, but professed, and open and avowed; they are full of auguries of future success and triumph. Popish legislators talk of the 300 years' heresy speedily coming to an end, and triumphantly anticipate witnessing

* A friend writes to me from Ireland, that those closely connected with zealous Romanists state, that "their exultation in Ireland is very great, and that they say they would much rather that the Tractariaus continued to act as they are doing, than that they professed themselves Roman Catholics, because they are doing the work much more effectually in the unsuspected way in which they are carrying it on, than if they were more open." L'Esperance, of October 25, 1842, a Paris newspaper, says, 'The journals of the Roman Church are elated with joy at the progress of Puseyism in England. They proclaim with delight the conversions to Catholicism, for which Puseyism had prepared the way. They already see England again attached to the See of Rome, and the millions, *employed without fruit!* by the Bible Societies, devoted to the service of the Roman Propaganda.'

the mass again in Westminster Abbey. They are boastful and confident. * The order of Jesuits is everywhere reviving and spreading. They are not concealing their principles or their intentions. They diffuse them far and wide by myriads of publications,† and in every land, that they may verify to the letter the predictions of the Divine Spirit 1800 years since, and do those evil works which God before has shown by the mouth of his holy prophets they would do.‡

* At a meeting in Liverpool, on August 9, 1842, Mr. O'Connell moved a Resolution, that it would be highly conducive to the good of religion that the Fathers of the Society of Jesus be enabled to resume their labonrs in the sacred ministry in Liverpool. In his address, he said, 'he rejoiced that the spring-tide swelling from the throne of eternity was watering the land with Catholicity again, and that he could anticipate that the period was not remote when all England, with one acclaim, would rejoice to be bronght into one fold, under one Shepherd. Bnt this prospect was not confined to England alone; in every nation of the earth, from one hemisphere to the other, where there was a love of literature, of science and the arts, Catholicity was daily increasing, and promised to be completely triumphant." (See the 'Catholic,' August 13, 1842.) Phædrus has long ago, in his 'Rana Rupta,' told us the issue of such frog-like boasting—"Dum vult validins inflare sese, rupto jacuit corpore."

† Their periodicals and journals are conducted with great talent and shrewdness, science and intellect. The "Duhlin Review," the Roman magazine the "Catholic," the newspaper, the "Catholic," the "True Tablet," Lucas's "Penny Reader," the tracts of the Catholic Institnte, and many other publications, are sent forth, adapted to seduce all classes of society, from the highest to the lowest, and to neutralize every Protestant pnhlication, from the Bishop's Charge to each daily journal; the "Tablet" newspaper, published every week, has sixteen quarto pages of close print, with four columns in each page; and reviews of modern books, Protestant journals, and Bishops' Charges, &c., with much subtle cunning and sarcasm in it.

‡ Though England and France are the special scenes of temptation now, much, of a similar character seems going on throngh Enrope as well as in the foreign possessions of England. Thus "L'Esperance," speaking of Christian language used in the Council of Berne, says, "Notwithstanding the agitation which runs through Switzerland, from the Jura to the Alps, and from the Lake of Constance to that of Leman—whether it is Radicalism and Infidelity on the one side, or implacable Jesnitism on the other—Switzerland, we hope, will not perish beneath the dangers which now threaten it."

The following extract from a letter written from Leipsic in 1843, by a faithful missionary, gives a similar view of other parts of the Continent:—

"I fear the apprehensions [of the spread of Popery] are but too trne. We know, however, that the kingdom of darkness will obtain a great apparent victory before the kingdoms of this world shall be the Lord's, and his victory be displayed in full glory. Let ns, therefore, when we see these things approach, lift up onr heads, humbly, devontly, joyfnlly, knowing that our redemption draweth nigh. Here, in Germany too, particularly in Prnssia, Roman Catholicism is making very great progress. In the annual retnrns of the parishes, we read for instance, in parish A, twenty-six persons became Protestants, and one hundred and ten turned Roman Catholics; in parish B, six persons became Protestants, and eighty-five turned Roman Catholics.

The Divine Spirit gives them their real designation. In contrast with all their assumed names of freedom of thought,—friends of the people; liberty and equality; candour and liberality; as well as the most precious Church or scriptural names;—such as, the true, holy, Catholic and Apostolic Church, and the like: calling *good evil, and evil good;* putting *darkness for light, and light for darkness; bitter for sweet, and sweet for bitter:* the Holy Ghost tears away the veil under which they hide themselves, and calls them distinctly the *spirits of devils;* deceitful and false; *speaking lies in hypocrisy,* like him who was a liar from the beginning and the father of lies.

Far am I from meaning here to assert that all who are more or less under Satanic influence, or even those for a season wholly carried away by these delusions, will finally be condemned at the last day. This would be to have a very limited view of the temptations of the great enemy. Which of the servants of God have not been tempted by Satan, and against whom has he not in some measure prevailed? David was tempted by him to number the people. Hezekiah to pride. St. Peter was rebuked by our Lord himself, Get thee behind me, Satan! St. Paul assures us Satan is transformed into an angel of light, and tells us he had a messenger sent from Satan to buffet him.

Thus there is a constant changing about, through which changes light-minded people get into the habit of despising religion more and more. But the number of persons that turn Roman Catholics is from five to ten times greater in most parishes than the number of those who turn Protestants. In all the schools, the system of education is decidedly in favour of Roman Catholicism. The weapons against it have been laid aside." The more recent movements from Romanism will be noticed afterwards.

"Besides, Infidelity if not on the increase, yet it certainly assumes a more decided, active, and exasperated position than formerly. Here, in Saxony, Russia, and the neighbouring countries, a large association of persons (chiefly learned men) who call themselves friends of light (illuminati,) is very active in disseminating principles of Infidelity among all classes of people, by distributing bad tracts, by publishing bad journals, periodicals, &c., devising all possible means to disseminate the poison universally. In Denmark there is a sect which makes great progress, a sect which has fully renounced all religion, and will have neither clergy nor churches, nor marriages, nor baptisms, nor burials, as religious acts. You have no idea how the old dragon puts his artillery in battle array against the Church of Christ; and if I did not know that the Lord is a mighty conqueror, I should be afraid. But I believe that a great crisis, or, perhaps, *the* great crisis is drawing nigh. May God grant us to be faithful to the end!"

Here is our great danger, and the special need that the children of God should use the shield of faith, and be watchful and prayerful.

Such are the unclean spirits ; well are they called UNCLEAN :* for with a contaminating and pestilential infection they are now diffusing themselves over the whole world. There is *a filthiness of the flesh and of the spirit ;* their uncleanness may partake of pride or sensuality ; of self-righteousness or licentiousness : or, boasting or a voluntary humility may be assumed by them. God has foretold their going forth at this time. We behold in our day the reality of it. The *malaria* not only is destructive altogether to myriads of precious souls ;—it affects even those who have risen up to oppose it. They contend against it with a weakened and sickly moral constitution. The unclean spirit selects the class and the individual he can most easily tempt. Some are drawn in by inordinate views of Church authority and Church order ; some by love of mystery ; some by a lively imagination ; some by ascetic and mystical sentiments ; some by the love of liberty. Some, in fleeting from one unclean spirit, fall under the power of another. Some are altogether seduced, and some are but partially tainted. Men of talents, without real conversion of heart to God, and neglecting the teaching of his Spirit, in vain seek to comprehend, and grasp, and state clearly to others the things of God. They

* The blasphemons and disgusting impurity of mind that fills the pages of the avowed Atheist, and the vile filthiness of the Socialist, are manifest on the surface ; but the more hidden, but abominable sensual impurity of the Romanist, may be seen in the books of sanctioned public instruction for the priests, and in those for the College of Maynooth, only concealed nnder the Latin language, and under the veil of obtaining a complete confession of sin. The yet more dangerous spiritnal filthiness of self-adoring pride and ambition, full of present self-sacrifices, that stoops and crouches to raise itself to carnal glory and superiority over others, with self-righteonsness, and delights in spiritual power over the consciences of others, seeking to have *dominion over their faith*, and lording it *over God's heritage*, are other indications of the unclean spirit. This appears to be the meaning of the apostle (Col. ii. 23), which might be rendered thus; *Which things are indeed with a show of wisdom, in will-worship, and humility, and neglecting of the body ; not of any worth against the indulgence of the flesh.* There is as mnch indulgence of the carnal mind in these austerities, as of the body, in the opposite sensual gratifications. Thus advocates of *Total Abstinence Societies* shonld be guarded against *intemperance of spirit.*

themselves are in special danger, and special objects of seduction. "While *he that is spiritual discerneth* all things, yet he himself is discerned of no man." (1 Cor. ii. 15.)

The term, *frogs,* seems to have a special reference to the plague of frogs in Egypt, which came up and covered the land; *their land brought forth frogs in abundance, in the chambers of their kings;* so do we find these unclean spirits multiplying among all classes, from the highest to the lowest, and engaging the thoughts, the fears, the conversation of all men; mingling with every thing; taking possession of all literature, religious or irreligious, of all education and government; entering into all architecture, trade, and commerce; visible in shops; filling story-books, and journals, and newspapers. This is only to be met, resisted, and overcome, by that Omnipotent Spirit, who in the last days shall be poured on all flesh, and be completely victorious over all error and falsehood, sin and wickedness; and yet redeem everything from Satan to God's holy service. It will be conquered also by those who have been filled with heavenly grace and power, wisdom and love.

CHAP. III.

THE EXPLANATION WHICH THIS VIAL GIVES OF THE REVIVAL OF ROMISH PRINCIPLES.

When we have a message from God clearly pertaining to our times and to our own peculiar dangers, it is important to study its general spirit as well as its details. Thus in this vial there are general features which need to be apprehended, that we may see more exactly the causes, limits, and issues, of that revival of Popery, which is now troubling all faithful Christians.

The sixth vial is, as we have seen, a time chiefly marked by long-suffering. Its judgments fall on the East, and

especially on Turkey ; but towards Christendom, in respect of visible judgments, it contrasts with the five which go before it, and with the seventh which follows it. God now waits to be gracious. It is a time of pause in heaven. (Rev. vii. 1.) The four angels holding the winds are prevented from hurting the earth and the sea, till *the servants of God are sealed in their forehead.* It is, then, at present a season of grace, but rapidly running out. There is yet time for repentance to the worldly, the superstitious, and the ungodly. There is long-suffering towards those who worship the beast and those who worship his image: a space to repent is given for those following that false religion of forms and shadows, which is the mere refinement and reflection of open worldliness.

The same *accepted time* and *day of salvation* is also a season for growth in grace, and in the knowledge of Christ, and a preparation for future trials and the last conflict with the powers of darkness, for all true Christians.* The opposing unclean spirits exercise all the graces of the children of God, require their deeper investigations of Divine truth, give them fuller insight into all the doctrines of the Gospel, keep them from vain glory, and preserve them from error on the right hand and on the left. The state of our own country may serve to illustrate what is more or less affecting all Christendom. The bitterness of political lawlessness might have left faithful Christians of all denominations ashore in formal and cold profession of what are called Church principles, if the errors of Tractarianism had not compelled them to contend for the vital doctrines of the Gospel ; and in contending for those they might have sunk into neglect of the value of forms as a means to an end, had not the extravagances of those professing human independency of all authority in religion, shown them the value of submitting to the ordinance of man. 1 Pet. ii. 13. All is working for good to the faithful fol-

* See the Author's tract, entitled "The Church's Trials and Deliverance, or Preparation for Suffering," published by Baisler.

lowers of Christ. They are also increasing in numbers every where, in England, France, Germany, America, and bestirring themselves, and abounding in more diffusive benevolence day by day. It is pleasing to see, amidst all their difficulties, the growing enlargement of the religious Societies at home and abroad. Through such missions as Dingle and Achill, in Ireland; by such exertions as those of the Evangelical Societies of France and Geneva; and by such enlarged comings out from Popery, and confession of Evangelical truth as are now taking place in France, Germany, and elsewhere, we behold an increasing number obeying the direction of the Holy Ghost to those in Babylon, *Come out of her, my people.*

We may further observe, that times of long-suffering are always marked by a growth or revival of corruption or apostasy. Egypt was spared from the period of the seven years of famine to the time of the plagues sent upon her, and used the season for oppression. Egypt was again spared, and a pause of judgment was given her after the slaying of her first-born; but hardly were the Israelites departed than they said, Why have we done this, that we have let Israel go from serving us? Their hearts became hardened by the respite of judgment, and so they brought upon themselves the destruction in the Red Sea. Judah had a considerable space of repentance given from the time of the death of their good king Josiah till the time of Zedekiah, but they repented not, and were carried captive to Babylon. The Jews, from the time when John the Baptist was killed by Herod, to the captivity under Titus, had space for repentance for forty years, but they repented not; they *killed the Lord, and their own prophets, and persecuted the apostles, and pleased not God, and were contrary to all men,* and so this last awful judgment of 1800 years has come upon them. And so in the Christian Church; the judgments fell on the Eastern Churches in the tremendous scourge of the Turkish woe; but a season of grace was given to the Western Churches, but *they repented not of the works of their hands, that they*

should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood, which neither can see, nor hear, nor walk. Our Lord's parable illustrates this, *When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest and finding none. Then he saith, I will return into my house from whence I came out, and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there : and the last state of that man is worse than the first.* The Lord then applies this statement to the generation of the Jews whom he addressed. It is, alas, similarly applicable to a large part of Christendom, and portends similar judgments on the Gentile Churches. And to no country in the whole world does it give a more solemn warning, or is it more fearfully applicable, than it is now to the British Churches.

But, further, the religion of forms is congenial to the natural heart. It has a natural elasticity ; when it has been crushed by judgments, it is ready, whenever the secret permission is given to the spirit of delusion, to revive ; and we painfully witness such a revival among us.

From these causes combined we might infer, even from the prophecy itself, that under this sixth vial there would be an extensive relapse ; and that the superstitions which had been visited with such fearful judgments by the pouring out of the first five vials, would revive, as we have ourselves beheld. Rome is not ashamed to restore its order of Jesuits,* its open idolatry of the Virgin and the saints,†

* The most remarkable exhibition perhaps in the world, of Satan transforming himself into an angel of light, was given in the rise and progress of the Order of Jesuits. The extraordinary spiritual energy of its first fonnder and its first generals was displayed in a striking article in the "Edinbnrgh Review" of July, 1842. This Order founded in 1540, was Satan's grand engine against the Reformation truth, and the mighty, terrible, subtle, and complete dominion of that arch fiend, in leading men captive at his will, and over the most powerful intellects, was never more awfully displayed. The Lord preserve us from all his subtilty and power in our day!

† I have in my possession the Psalms of Bonaventura in praise of the Virgin, printed at Rome in 1838, full of blasphemous perversions of the Word of God to the Virgin. The following extracts from a blasphemons parody of the Te Deum are translated from the "Tribnto Quotidiano," in my

to bring its fictitious relics from Algiers and elsewhere, and to press with increasing zeal all its foul corruptions of Christianity through Christendom.

And may it be further noticed, that where the truth has been long presented and is not received in the love of it, God himself, in righteous wrath and judgment, gives a special opening and commission for the detection of evil in men's hearts, and this because it is the only way to a deeper work of conversion and repentance.

The vain-glorious boast of "enlightened times," needs to be silenced by the fresh prevalence in them of the grossest superstitions of the dark ages. Isa. l. 11. Hence it is, that in a time of the revival of vital godliness, notwithstanding the growth of piety and pure religion among

possession, which applies many of the Psalms in a similar way to the Virgin. This book of idolatrous devotion was printed at Rome in 1839, and bought there. It perverts thus that ancient and beautiful hymn. See page 72—78, beginning—

"We praise thee, O Mary, as the Mother of God; thy worth as a mother and Virgin we reverently adore:

"To thee the whole earth obsequiously bends as the august daughter of the eternal Father.

"To thee all angels and archangels, to thee thrones and principalities offer faithful service;

"Thee all powers and heavenly virtues, with all dominions, respectfully obey;

"All the choirs of angels, cherubim, and seraphim, exultingly magnify thy throne;

"To thy honour every angelic being raises his melodious voice, saying incessantly to thee,

"Holy, holy, holy art thou, O Mary, Mother of God, both Virgin and Mother."

I will select four more sentences of this most horrible idolatry and blasphemy:—

"Thou art the powerful mediator between God and man, full of love towards us mortals, dispenser of heavenly light:

"Thou art the fortress of combatants, the pitying advocate of the poor, and the refuge of sinners;

"Thou art the distributor of supernal gifts; thou art the invincible destroyer and terror of demons and of the proud;

"Thou art the Sovereign of the world, the Queen of heaven; after God, our only hope."

The transparent veil does not cover the vile and open idolatry. It stands in its visible nakedness in the temple of God; as the manifest Antichrist denying the Father and the Son (1 John ii. 22); setting both aside. It sets aside also all the sympathy and fellow-feeling of our Great High Priest, Jesus, who took our flesh and blood that he might be *touched with a feeling of our infirmities*, and puts the Blessed Virgin in his place as our mediator, as if to realize in the face of all men the prediction, *Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God; and this is that spirit of Antichrist whereof ye have heard that it should come, and even now already is it in the world.* (1 John iv. 3.)

true Christians, and the greatly increased exertions which they have made to spread the pure Gospel of Christ through the world, the delusions of Infidelity, Popery, and lawlessness, are also all abroad and mightily growing and increasing.

The application then of these truths will explain our present condition. Popery for a time had been crushed by revolutionary violence and commotions. These have been suspended, and the corruption of man has abused again the season of grace, by the revival and wide diffusion of the apostate principles of Rome.

This mystery of iniquity is now also mightily working in this highly-favoured land, which, having maintained a pure confession of the reformed faith, had been specially preserved from those judgments which so largely were poured out on other European nations. Here the Gospel has long been presented to British Christians. Its gracious and holy principles were fully unfolded at the Reformation, as they are clearly stated in our Thirty-nine Articles, our Liturgy, and our Homilies, and all the great Protestant confessions of the faith. These principles were restored to us afresh in the Evangelical revival of the last century. Especially in the course of the French revolution, God graciously poured out his Spirit upon us; and religious Societies founded on the great principles of the Gospel were raised up among us to diffuse them through the world.

Never can we be thankful enough that God so honoured our country, that it was especially from Britain the revival of evangelical missions to the Heathen had its great impulse in our day. There went from us that glorious flight of the Gospel so clearly predicted to take place before the hour of judgment—*I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.*

But there has been, I fear, a decline, and many have a name to live and are dead. True principles are recognized

and admitted ; but multitudes have rather an hereditary than a personal and living faith, and so become an easy prey to novelties in doctrine and the flesh-pleasing attractions of Rome. Truths have been received in the intellect, but they have not become the daily food and nourishment of the soul in living and heartfelt experience. The sight of them is indistinct and confused, the hold upon them is feeble ; it is more man's teaching than God's teaching ; the world and the Church have come nearer together. Hence a decay of earnest zeal and of plain and bold faithfulness, testifying the truth in the face of all opposition. Hence a general liberalism of sentiment, falsely called candour or even charity, though it be the very opposite to all real charity, has been too prevalent both in ministers and people where the truth is really held. As we see in the case of Eli's sons and David's, God is very jealous on the subject of a consistently religious education. Have we, that are Christian parents, taken due pains to give our children full religious instruction in our families day by day, in plain, earnest, and scriptural teaching, with many prayers for them ? Have we made due use of parental authority ? Have we not had too much of a worldly atmosphere around us, and drunk too much into the spirit of the world ? Have not our children been specially exposed to danger from classical studies of Heathen writers, without any adequate counteraction in constantly instilled Christian truths ? And if so, need we be surprised if they fall so easily into temptation ? Is there in our public schools a sound scriptural education, or are the principles of the Reformation so taught as to withstand the present tendency to Rome ?

Breadth without depth, diffusion without fulness, has been with some the character of their Evangelical profession, and where it has been so, it has left ministers and Christians, as well as the world around them, fearfully open to the influence of these evil spirits, and thus many have been defiled.

The open power formerly possessed by the Popes having

been long lost, we no longer see a Pope, like Boniface VIII., for instance, arrogating sovereign power over everything sacred and secular ; overawing kings and nations with the terrors of his bulls, and deciding the controversies of sovereigns as their arbiter. But the very loss of this power, and the ceasing of all political fears from it, have made the mock professions of Romish advocates far more plausible and more spiritually dangerous. The merely political statesman, seeing only the wasting and annihilation of its temporal authority, perceives no danger in Popery ; but those who are alive to the power of spiritual delusion will discern, in the present state of the Apostasy, a very special, subtle, and wide-spread snare of the enemy. The pretended liberal views of the Papists do but increase the danger to those who are not taught from God's Word, to see that men's words may be smooth and soft, while war is in their heart (Psalm lv. 21.) and that it is easy, while men are destitute of the power to persecute, to disclaim persecution. Our text foretels that which we actually see, a fresh going forth of this spiritual delusion, with a vastly revived energy, activity, and power, in all lands, and through the whole world.*

We may observe, too, that those who have in God's providence been artificially, so to speak, or rather most graciously, protected from error, as we in Protestant

* See notice of the efforts made by the Romanists in the East, in the Appendix. The Rev. Henry Caswall, who has given so striking an acconnt of the Mormonites in America, was 'kind enough to give me the following account of the Roman Catholic establishment at St. Louis, the capital of the Missouri, on the Mississippi, in the remote West. He says, "The Jesuits politely showed me their new Chnrch of St. Francis Xavier, together with their University immediately adjoining. The latter is greatly in advance of our Protestant Kemper College. One of the Jesuits connected with it is almost constantly traversing Papal Europe in the work of obtaining donations. Their library contains prohably 10,000 volnmes. Their philosophical apparatus is very fine, having been given them hy the managers of a Jesuit College in France, suppressed hy Charles X. I visited their Cathedral, which cost 80,000 dollars. This is crowded to excess every Sunday, six times during the day. Matins are performed to three different congregations, German, French, and English respectively. At vespers the same arrangement is made. In St. Lonis, with a population of 30,000, 14,000 are Papists. The Bishop has published a work to prove the miraculous translation of the holy house of Loretto. I was shown 'Doomsday Book,' and about seventy other volumes presented to the College by the British Govermment."

Britain have by our natural Constitution been protected from Popery, may be especially exposed to temptation. Where these advantages have not been improved, and where men remain, in such a case, without the personal experience of the power of the truth, and without that real love to it in their hearts, which flows from such experience, they are peculiarly exposed to the delusion of error, when it revives around them. The armour is not ready, they are not accustomed to its use ; the oil is not in the vessel with the lamp, and they are left in darkness.

In our own commercial and wealthy country, the idolatry of wealth has been long the great snare and the besetting sin of a large class. The religious Societies of every kind, which are the glory and bulwarks of Britain, are almost entirely supported by a small number, who give to all. Multitudes of our nobility, our great landed proprietors, our prosperous merchants, and our tradesmen, with annual incomes of thousands,—though some are not wanting in bounty to some local or merely temporal object of charity,—give nothing, or the veriest trifle, to these Societies. Superstition does far more among the Romanists, than the mere name of a purer faith, or even the sense of shame does amongst them. So the fearful curse of God righteously comes upon their blessings (Mal. ii. 2 ; James v. 1—5.) In the fulness of their sufficiency they are in straits (Job ii. 22 ;) even while they are *heaping treasure together for* or *in the last days.* Oh ! how would the right use of their wealth have blessed themselves and all around them, now and evermore (1 Tim. vi. 17—20.) and made Britain a blessing to the whole world ! Let all we have be devoted to God, and used simply as we think he would have us to use it, and so riches will bring that full happiness which God designed to bestow on us and on others, by intrusting us with them.

All these causes are in operation in our own beloved country at this moment, and encompass England with peculiar dangers. These dangers are from opposite and contrasted false doctrines ; yet all equally contrary to the

holy truths of God's Word. Hence a system so vile as Socialism, or barefaced Infidelity, licentiousness, and blasphemy, seduces its thousands ; has its missionaries, and periodicals, and tracts ; raises its halls of pretended science in the face of society ; and after all its failure and the disappointments of its followers, still maintains itself. Hence, a delusion so transparent as Mormonism entraps its hundreds and thousands, and bears them off in triumph to a foreign land, in numbers far exceeding all the missionaries of the Gospel of Christ who have gone forth from us to evangelize the heathen, probably, since we were a Christian land. Hence, officers in our service have been required to give honour to Papal and Pagan idolatries ; and when faithful men would not thus deny Christ, they have been obliged to resign their situations, and our country has been indifferent to it.

Hence the extensive disregard of God's law, of supreme love to God, and real love to man. You see it in the eager thirst for gain. For the love of filthy lucre, the rich will so look on human beings, their fellow creatures, as to lose all sight of their immortal souls, and care for them only as machines, to accomplish for them a certain quantity of work at a given rate. God Almighty prosper that best patriotism, the righteous and merciful, but arduous efforts of a Christian nobleman (Lord Ashley), in contending with the selfishness of all classes to remove such national sins, and to lead us to show mercy to the poor ! The poor, also, have shown the same lawlessness in other forms, and have manifested that, for some personal gratification, they can be without natural affection to their own offspring. And all classes, equally disregarding God's law, will trample under foot the restraints of constituted authorities, whether temporal or spiritual, and seek only entire freedom for every corruption, without restraint from any laws, human or divine. The seeds are thus sown for producing through our land, as well as in other lands, even through all Christendom, the unrestrained triumph of wickedness.

Hence, also, the rapid spread of Papal principles through our country, once above all others distinguished by a righteous abhorrence of the Apostasy. We must not conceal from ourselves the fact that even zealous Protestant ministers have become priests of the Apostasy; that our Government supports in its colonies the priesthood of what the Scripture calls *the Mother of Abominations;* that our system of national education in Ireland is based on an union of effort with the Popish priesthood; that Jesuits, priests, and missionaries, Popish churches, chapels, colleges, seminaries, and nunneries, magazines, journals, newspapers, and tracts, are multiplying, and that the College of Maynooth, with all its proved evil system of instruction, has been permanently endowed, and receives its yearly thousands from Government.

Nor is this, alas! all. There is a corresponding movement, even within our own Protestant Church—a movement, in all points, in the dangerous direction of Romanism.

It is no pleasure to me to dwell on errors of brethren in the same ministry, and in the same Church, many having zeal, earnestness, and laborious diligence, and, avowedly at least, holding the great fundamentals of our common Christianity. I would do it with humility, and I hope real love to the persons of those I believe to be in error. I deny not their fervent zeal, their sacrifices for what they think right, nor their self-denying pastoral exertions according to their views. It would be a subject of real joy if there were a spirit of devotion given to the members of our Church, to use spiritually and profitably and more frequently its services; not formally or self-righteously.* I deny not, I have

* The appointed use of our public forms of prayer in the English language daily, in the first energy of our Reformation, (when the nation had been so long immersed in the thick darkness of what was to most an unintelligible Latin service, and books and literature were in their infancy,) was calculated to meet the wants of men, and to remove their ignorance. But I am not aware that at any time the literal directions concerning the daily saying of the morning and evening prayer were universally practised, and the thirteenth and fourteenth canons of 1603 virtually limit them, and confine it to Sundays and holidays. Our present situation and circumstances are much

just shown it, that there are contrast spirits of evil to be withstood. I judge them not personally, nor condemn, far from it, any of their attempts to conform more exactly to the appointments of our Liturgy, made in spirit and in truth. But their peculiar principles are published far and wide. I promised, at my ordination, to be ready with all faithful diligence to banish and drive away all erroneous doctrines, contrary to God's word, and I verily believe their peculiar doctrines to be thus erroneous. They first began this movement, and in love to them, and in love to the souls of men, we cannot now be silent. Let us never forget that one grand sign of the perilous times of the last days is, to be *lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof*, and that from such we are *to turn away*. The errors against which I protest are such as these.

It is asserted that the Gospel message is but indirectly and covertly revealed in Scripture, and tradition is regarded as the Church's divinely-inspired sense of the Bible,

changed. Knowledge is much more generally diffused. Family prayer is now used in religious households, as more adapted to gather together constantly all the members of each house. It admits also of greater variety, and can be made more expressive of our daily changing necessities and joys, and be more suited to the circumstances of each family. Yet I deny not the blessedness of daily public worship also. I see it in the primitive Church. (Acts ii. 46; iii. 1; iv. 42.) Should happily, a more general spirit of piety, rejoicing in every variety of mode of approaching to God, be granted to us, Christians will be glad again to make sacrifices of secular things for the sake of public worship daily. But in the present state of the nation, with forms so limited as those of our Litnrgy, seeing in Cathedrals so little profit by it, and remembering our Lord's solemn charge against the *vain repetitions*, and his far more earnest urging of private prayer. (Matt. vi. 5—8.) I should dread fostering the evils of formality and self-righteousness by a forced revival of the same daily public prayers. The energetic spirits of evil are not to be resisted by the revival of forms, but by the superior energy of the enlarged outpouring of the Holy Ghost. The bishops of our chnrch have, therefore, as it appears to me, judged wisely in not now requiring a strict obedience to what some think plain directions on this point, more especially as the circumstances of our country have so long hindered the Convocation, which is the only power of our Church in such matters, from meeting to consider and decide what might be best for the Church in its present situation. Let us not lose all the lessons taught us by the sorrowful example of Laud in one age, or the unhappy course of non-jurors in another. Yet if any of my brethren can, in the larger towns or elsewhere, thus secure a daily congregation of spiritual worshippers, all true Christians will rejoice in their success, and be encouraged to follow in their steps, and probably the increasing intenseness of the conflict will make us all glad of every practicable occasion of public worship.

requisite to make the Bible really a revelation to us.* We are told that there is an absolute necessity for a succession of bishops,† consecrated by the apostles, to the existence of the Church, and the administration of the Sacraments. The church of England leads her true ministers to a far more important inquiry than the outward line of succession from the apostles. It puts the question, "Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministration, to serve God for the promoting of his glory and the edifying of his people?" Here is the chief origin of a faithful and successful ministry. Here is the most important of all questions to us. I deny not the subordinate importance of the outward calling. But let us not attend to that to the exclusion of the supreme importance of the Divine calling; let us mainly insist upon the necessity of that succession which the Holy Ghost gives to the apostles, in raising up from age to age, and sending forth faithful ministers of his Word, as infinitely most important. In this system, in

* The author has printed at length in the later editions of his "Scripture Help" a translation of Luther's perfectly unanswerable argument against *the necessity* of tradition, as an interpreter absolutely requisite for a right understanding of the Scriptures. But one of these writers talks of "the fatal principle of the sufficiency of Scripture, uuregulated by the Church, as the avowed essence of Socinianism."

† Our orderly descent from the apostles, which is in itself a fact and a privilege, though humbling enough when we consider some of the persons through whom onr orders have descended to us,—may become a mere idol, if trusted in and boasted of, and this without regard to truth of doctrine, or holiness of life. The honest and martyred Reformer John Bradford tells his Papal opponents, "You shall not find in all Scripture this essential point of succession of bishops. The ministry of God's Word, and sacraments, is an essential point; but to translate this to the bishops and their successors is a plain subtlety." So the martyred Hooper testified: "Seeing the Church of God is bound to this infallible truth, the only Word of God, it is a false and usurped authority that men attribute to the clergy, and bind the Word of God, and Christ's Church to the succession of bishops." The full Protestant answer to this Papal dogma is given by Bishop Pilkington. See his Works, pp. 596—605. The reality of Apostolical succession is in all Churches holding the truth. The threefold order of the ministry we believe to be Scriptural, and of Divine appointment, but not exclusively so. The idea of an Apostolical succession, only by bishops ordaining in a regular series from the times of the apostles to the present time,—the idea that this is the only true ministry of the Church of Christ, and essential to the existence of a true Church of Christ, is nowhere laid down in the Scriptures, and nowhere inserted in our Church formularies; to trust in such a succession is an idol of the Church of Rome.

perfect contrast to the lawlessness of the day, Popish, unscriptural, and delusive claims of spiritual power in the ministry, are advanced; the Church usurps the place of the Saviour, and is made an idol. The covenant privileges of the Church, also, are made to supersede the living faith and love which are peculiar to those finally saved. Regeneration, in a vague, unscriptural and Pelagian sense, as a grace dependant on man's will, neither meaning a state of covenant privileges, nor of real spiritual life, is pressed as invariably accompanying baptism. It is fully admitted that the baptism which is common to all called Christians is a sign and one of the means of regeneration. But let it not be forgotten, that Scripture, antiquity, and our own Church, have a lower as well as a higher use of the same terms —one implying only covenant privileges, the other including the highest spiritual blessings. We see it in the terms "Jew," "Israel," "the children of God," "the called;" the "being in Christ," "the chosen," and many like expressions; and so it may be in the use of the word regeneration.* The Sacraments have a wholesome effect only on

* The original word rendered regeneration, παλιγγενεσια, occnrs only twice in the Scriptures: in the first, Matthew xix. 28, applying to a state of restitution, unconnected immediately with baptism at all; and in the second, Titus iii. 5, it may either mean an entrance into a new world of covenant privileges, or the reception itself of spiritual life, whereby those dead in trespasses and sins become qnickened, and serve God with renewed affections in spirit and in truth. The equivalent expressions, however, horn of God, born again, hegotten of God, new creature, new heart, new spirit, are so employed in the Scriptures, and that generally with an allusion to haptism, that it is quite impossible for any plain simple understanding, snbmitting itself wholly to God's Word, to identify them with any baptism which issnes only in a nominal Christianity, or with any merely covenant privileges. The terms manifestly describe a spiritnal life, a divine nature, a vital change in the heart and will, wrought of God himself. The anthor's views on this have heen stated more at large in his "Treatise on Baptism." Yet there is in Scripture a real connection between haptism and regeneration, and it is important to make the meaning of this clear. There is a hegetting of God that is *national* or *federal*, an introduction into a new world of religious privileges (Deut. xxxii. 18), and there is a begetting of God that is *spiritual and individual*, the highest and most Divine change, a new creation, a quickening of the soul dead in trespasses and sins. (James i. 18. Ephes. ii. 5.) The connection hetween haptism and regeneration is chiefly fonnded on Titns iii. 5, where the apostle calls haptism *the washing of regeneration*, bnt leaves the meaning of the expression unfixed. It may he federal,—a state of covenant privileges, or it may he the quickening of the soul. In all cases of haptism the federal regeneration is given to the haptized. The helieving adult ohtains in the judgment of charity, founded on his profession of faith,

such as worthily receive them. We renounce, as a Church, the *opus operatum* of Popery. A regeneration, without repentance and faith, neither of which it is possible for baptized infants, from their tender age, as is plainly stated in our Catechism, to perform, and without faith in parents or sureties, can only, in the plain meaning of the Church formularies, be regeneration in a lower use of the term. We maintain, on the other hand, the scriptural doctrine of promises in baptism to the children of believers. (Acts ii. 37, 38; 1 Cor. vii. 14.) We deny not regeneration, in the highest sense, where there is faith in the promises of God. Nor do we deny that a believing parent may, in the exercise of personal faith, have such an assured hope of the higher blessing given at baptism, in answer to the prayer of faith, a blessing to be unfolded in the future life, and under the diligent use of all means, as already to furnish a sufficient ground of thanksgiving that the infant has been regenerate by the Holy Spirit. We see Jehoshaphat thus thanking God for victory before it was obtained. But as it regards the Church's declaration of, and thanks for, the child's regeneration, it is only generally true in the lower sense of regeneration, as an introduction into a new world of covenant-privileges,

the blessing in every sense; the unbelieving adult loses it in the highest sense; remains only under covenant-privileges, and in a dispensation of grace; if he repent and believe, he too shall be saved; if the adult continue unbelieving, and if the infant perform not the promises of repentance and faith, they will perish with an aggravated condemnation. (Matt. ix. 20. Jude 5.) Infants being without repentance and faith, though they obtain federal regeneration, need regeneration, in its highest sense, quite as much after baptism as they did before. It was Dean Milner's decided judgment that we ought boldly and unshrinkingly "to address those as unregenerate who were evidently without any spiritual life. This, he apprehended, had been uniformly the language of our greatest divines from the time of the Reformation."—See his Life, pp. 638—654, where the subject is fully discussed. The holy martyr, St. Stephen, full of the Holy Ghost, calls the circumcised Jews *uncircumcised in hearts and ears*, and by that very faithfulness won the crown of martyrdom. (Acts vii. 51—60.) Well then may we call the unregenerate in heart, really unregenerate. Our Lord told the circumcised Jews, *ye must be born again*. By this faithfulness Nicodemus was truly converted. Some have supposed that by confining the term regeneration to baptism, and the term conversion to spiritual life, they would free the subject from all ambiguity; but the term conversion also has a lower and a higher use (Jer. iii. 10); and St. John's Epistle furnishes scriptural evidence against such a limited use of the term regeneration, or born of God. See Appendix.

which it is hoped will issue hereafter in full evidence of the blessing of spiritual life or regeneration in its highest sense. We may thus cordially go along with every word of our Articles, our Catechism, our Liturgy, and our Homilies, and, what is infinitely more important, with every word of the inspired Volume. The Church of the living God is visible and invisible; and in its type, the Temple, there was the inner and the outer court of the Temple. There is the form of godliness, and the power. But this only makes it the more needful to distinguish the two senses, as St. Paul so often and so clearly does in Rom. ii. 28, 29 ; ix. 8—9 ; Gal. vi. 15), and not to hide, cover up, and bury, the all-important doctrine of the inward, entire, and divine change of heart which arises from a real birth from above, regeneration in its highest sense, and which is so absolutely necessary to our seeing the kingdom of God, and being truly in Christ Jesus (John iii. 3 ; 2 Cor. v. 17.), and yet, is so offensive to the natural man. We dare not flatter the sinner, deaden the conscience, and delude the soul, on so vital a doctrine, with a vague dreaming generality, meaning anything or nothing. The language of faith and charity, the promises of God, made generally to the children of believers, the covenant privileges of a divinely-appointed ordinance, the triumph of faith which may be suited to a devoted Christian parent, or which glowed with such ardour in the primitive Church as almost to identify the sign and seal and the end,—these, however important in their right use, must never be allowed to set aside vital scriptural doctrines ; so putting a sign and means for the end as to deceive immortal souls, and permit men to rest on an unscriptural hope.

Nor must baptismal privileges be identified with justification. We believe in one baptism for the remission of sins ; faith in the adult obtains that remission, and faith in the parent of the infant continually exercised, in time will realize every blessing, and, in case of baptized children dying before they commit sin, we doubt not of their salvation.

It is unspeakably important for true peace and holiness,

to have clear and scriptural views of our justification in the sight of God. Justification is our being accounted righteous before God. In justification our sins are not only all forgiven, but righteousness is imputed to us. That in this accepted time, through the redemption that is in Christ Jesus, there is a free justification, by God's grace, for all sinners having committed actual sins, however numberless or full of aggravation, and that this justification comes by faith only, and comes by faith from first to last, is the grand and peculiar testimony of the inspired volume, from Genesis to Revelation. We ministers are unfaithful to our Divine commission, if we cease to declare it, or if we explain it away. It is the only scriptural relief to the burdened and afflicted conscience,—the only doctrine that gives us peace with God, and joy in him, and a glowing heart of love to him and to all men. The effectual guard against all Antinomian perversions of it is, that the faith by which we receive justification is a lively faith, filling the soul with joy and peace, working by love, purifying the heart, and overcoming the world. Lively faith is so invariably productive of good works, that looking at its strength and evidence, and beholding its necessary fruits, in this connexion, St. James, in answer to any abuse of the doctrine, and any mere profession of faith, does not hesitate to declare, *Ye see then how that by works a man is justified, and not by faith only.**

* The author many years since stated his views at large on this doctrine, in a "Discourse on Justification by Faith," the fourth edition of which was included in his "Occasional Works" The reader whose whole hope is in Christ, and who has experienced the peaceful and purifying effects which follow justification by faith, will clearly discover the workings of the unclean spirit, discerning where is the real strength of Christians, in such hitter attacks upon that truth as are contained in the "British Critic" of Octoher, 1842; I mean such as follow;—"The very first aggression then of those who lahour to revive some degree at least of vital Christianity (in the room of those gross corruptions and superstitions which have in these latter days among ourselves overlaid the primitive and simple truth), their very first aggression must he on the strange congeries of notions and practices of which the Lutheran doctrine of justification is the origin and representative. Whether any heresy has ever infested the Church so hateful and unchristian as this doctrine, it is perhaps not necessary to determine. None certainly has ever prevailed so subtle and extensively poisonous." After then, most grossly, like the father of lies, burlesquing and misrepresenting this doctrine,

But in this new movement, men darken counsel by words without knowledge, and full of contradictions; justification and sanctification are confounded, just as the Papists have long confounded them; and the conscience is left in darkness and bondage.

Preaching is also depreciated, and we are told that the atonement for sin by the death of Jesus, the very glory of the Gospel, must be kept in reserve. Voluntary austerities, and rites, and ceremonies not commanded in God's Word, are pressed and magnified. Forms of prayer are idolized, while the spirit of grace and supplication without a form is slighted. Much is made of external things, such as bowings, and dresses, and turnings of the body, and mere outward services; * we have a voluntary humility,

the reviewer adds:—"We must plainly express our conviction, that a religious heathen, were he really to accept the doctrine which Lutheran language expresses, so far from making any advance, would sustain a heavy loss in exchanging fundamental truth for fundamental error." Truly, *these men speak evil of things which they know not; sporting themselves with their own deceivings.* The Lord open their eyes before it be too late, to see that they are reviling his own truth; which is the more inexcusable from the clear statement which the church to which they yet profess to belong has given of that truth. The very same article in the review talks of "the awful guilt of a bickering and controversial temper, and training ourselves carefully in lowly thoughts of ourselves, and in a loving regard to all that is good in others." Truly they know not what manner of spirit they are of.

* Rites and ceremonies are, in their nature, of inferior moment, and are left to the Church under the general directions, *Let all things be done decently and in order*, (1 Cor. xiv. 40) and *unto edifying*. The doctrines of the Church are unchangeable, being the inspired truth of God. To make ceremonies of equal importance is to depart from the plain statement of the Prayer-book, which teaches us, the ceremonies "that remain are retained for a discipline and order which (upon just causes) may be altered and changed, and therefore are not to be esteemed equal with God's law. To cry out, in the manner some do, for discipline, and the exertion of authority, reminds one of the fable of the frogs asking for a king.

The way in which rubrics and canons are now pressed leads me to enlarge upon this note. One says, "there is really no medium between a strict obedience to the prayer-book and the wildest licence and disorder. "The clergy are strictly required to obey in every particular. The bishops have no dispensing power over the rubric." No such strictness is promised in our consent to use the Liturgy; nor is it very modest in any one thus to censure every bishop, priest, and deacon in our country, for there is not one that has thus observed every rubric and canon. In reality there has been, and in the necessity of the case must be, in every age of the Church a measure of dispensation as to outward ceremonies. Under the law of Moses, so strict in all its requirements, which had *both the promised obedience of the people, and the direct divine sanction*, Moses justified Aaron in not having fulfilled one of its ritual directions. (Lev. x. 16—20.) David himself disobeyed its injunctions about the shew-bread. (1 Sam. xxi.) Our Lord justified his disciples in a similar case. (Matt. xii. 1—5.) A departure from the letter of a canon

if not a worshipping of angels, which the Apostle includes among the *rudiments of the world; which things have indeed a show of wisdom in will worship and humility and neglecting of the body*, but out of all which, except as regards submission to those over us, and the doing all things decently and in order, the spirit of the Christian soars upward, and is risen with Christ to holier, higher, and heavenly things.

We are told in this school, that there is a true and proper sacrifice for remission of sins made in the Lord's Supper, by the minister, in a strictly sacerdotal character; that sin after baptism has no promise of pardon; that departed saints are to be invoked; prayers made for the dead; Catholic Councils are infallible; the clergy may, by authority of the Church, be obliged to celibacy; the primacy of St. Peter is maintained, and the strong testimony of revelation against the Apostacy is softened into a description of it, as our sister or our mother. Our present authorized formularies are disparaged, as wanting many excellent things which the Romanists have retained. In the Communion service the omission of the superstitions of the Roman mass is noticed as a "judgment," and "a mutilation of the tradition of 1500 years." A by-gone Jesuitical perversion of the Thirty-nine Articles has been revived by a clergyman of the Church of England; it has had

or a rubric may be the most conscientious observance of its scope and intent. Ths matter is by no means of so easy a decieion aa such rash statemsnts as those above given would imply. It ie not without deep significance that our Lord twics reproves the Pharisees for not knowing the meaning of God's words, *I will have mercy, and not sacrifice*, as a great principle of action never to be lost eight of. (Matt. ix. 13; xii. 7.) The Apostle also shows us that ths cuetom of the Churchea ie a measurs by which we have to form our judgment in these external things. (1 Cor. xi. 16.) I allow that thers ehould be no dspartures from any appointed ritee for which we cannot aseign a good reason. Whers the end designed by all ceremonies would bs frustrated in thsir nse, and where gensral custom allowed by our superiors would make thsir revival offensive to our congregations without any corresponding good, I would not revive mere outward ceremoniss and services. Ws are all in danger of trusting to the forms of religion. We may soon pnnish oureelvee by making snares and traps for the conscience, and bring oursslvee under an intolerabls yoks of bondage. No promise of consent given to use them impliea thsir squal authority with God's law, or our equal subjection to them. In this, let us havs and use ths liberty of the Chriatian, the understanding of men, and ths simplicity of children.

defenders in leading and influential situations, and is still published, and republished, and extensively circulated and maintained.* These professed members of our Church express a growing hatred to the Reformation and the Reformers, call it a deplorable schism, and think Ridley deserves no praise, because he was the companion of Cranmer, Martyr, Bucer ; while they style Jewell an irreverent Dissenter.† They have said that the Protestant tone of

* See the complete answer to this by my friend Mr. Goode.

† The peculiar displeasnre against Jewell, I suppose, arises from tbe plainness and distinctness with which he sets aside the idolatry of a mere Apostolical succession, in such words as these :—" Annas and Caiaphas, touching succession, were as well hishops as Aaron and Eleazar. God's grace is promised unto a good mind, and to any one that feareth him, and not nnto sees or successions, ... if so he the place and consecration he sufficient, why then Manasses succeeded David, and Caiaphas succeeded Aaron. And it has often heen seen that an idol has heen placed in the temple of God. . . . . Lawful succession standeth not only in possession of place, hnt also and much rather in doctrine and diligence. Antichrist may easily sit in Peter's chair." Our Church has hy no means denied the lawful ministry of those who faithfully preach Christ, though they may not have had episcopal ordination as we see in the Twenty-third Article. For my own part, I heartily love my own Church, and wish in every thing its prosperity, and I cannot he blind to all the evils of divisions among Christians in our land, the canses of wbich *all sides* will have to give account of in the day of Christ. But still, in tbe total want of adequate church room and accommodation, and in the state of secularity and formality which so largely prevail in the established ministry of this country, I cannot judge and condemn zealons servants of Christ, not of the Estahlished Church of these realms, for lahonrs which God has largely blessed. I helieve the Apostle Panl to have rejoiced in snch lahours in his day. (Pbil. i. 14—19.) The unclean spirit from the mouth of the Beast has found its more appropriate scene of temptation among the Dissenters, as that from the false prophet has among us. We have none of us reason for hoasting: we have all of us deep cause for hnmiliation. Let us then all from the heart say, *Grace be with all them that love the Lord Jesus Christ in sincerity*. Our Church has pronounced no judgment against any ecclesiastical government in Churches in otber lands different from her own. With her usual wisdom and charity she takes her own stand; commends the tbree-fold order of bishops, priests, and deacons, as scriptnral ; and ever in tbe Cburch ; and in her own household, in the United Church of England and Ireland, sbe confines her family to that ministerial order. Dissenting Churcbes, being "such as hy the laws of this land are held *and allowed*," do not come within the Twelfth Canon of 1603. Blessed he God for the legal toleration of, and for all the good that, in the moral and spiritnal destitution of our country, has been done hy faithful ministers holding the Head, even Christ, not of the Establishment, in onr land. Onr country, and onr Churcb, are deeply indehted to their lahours. Many a precions immortal soul has, we douht not, thus heen hrought to Christ and saved. Greatly to be dreaded is the spiritual evil of that self-exalting spirit which, in any qnarter, despises others, and cries out repeatedly, *The temple of the Lord, The temple of the Lord, The temple of the Lord are these.* (Jer. vii. 4.) It is peculiarly calcnlated to hring down spiritual drought, hlight, and famine, and the curse of barrenness on all our lahours, *for God resisteth the proud, but giveth grace to the humble.* The reader will find some jnst remarks on union with Dissenters, by Dean Milner, in tbe recently published Life by his Niece, pp. 477—481.

doctrine is essentially anti-christian. They extol the worst Popes and Papists; with them Hildebrand, Becket, and Innocent, were the lights of the Church in the middle ages, ranked in the same class with Elijah and the Baptist. And, finally, they have said, that as we go on we must recede more and more from the principles, if any such there be, of the English Reformation.* Oh, my brethren, let the word of God be your shield from these temptations! Keep distinctly before your mind that plain prediction of St. Paul, *This know also, that in the last days perilous times shall come.* Remember that, after plainly and clearly describing those awful iniquities which manifest the working of the other unclean spirits; *for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God;* the apostle closes his warning with an impressive and solemn instruction, specially adapted to those tempted by the unclean spirit from the mouth of the false prophet, *Having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women, laden with sins, led away with divers lusts, ever learning and never able to come to the knowledge of the truth:* (2 Tim. iii. 1—7.) But why recapitulate such erroneous doctrines? For this reason. These things have been withstood, and brought into the light, and condemned, by those having authority in

* I need not enter into the proofs of all this, as the painful exposure has been so ably made by my friend Mr. Goode, in his valuable and seasonable works, "The Divine Rule of Faith," and especially in his "Case as it is," which is now published at one shilling, and should be widely circulated. A valuable work, in two volumes, 8vo., has appeared since this "Warning" was first published, by Mr. Garbett, the Professor of Poetry in Oxford, which, with candour, comprehensiveness of view, and ability, meets this movement. It is entitled, "Christ as Prophet, Priest, and King; being a Vindication of the Church of England from Theological Novelties." On the personal reign of Christ, I have been led to a different view, and see in this work, nothing which has not been already answered, to shake that view. But the work is in general seasonable and important, and coming from such a quarter, will, I trust, be influential for good.

the Church,* and yet there has been no manifestation of repentance, no bringing forth of fruits meet for repentance. For this farther reason also, they are the lively illustration of one part of the prophecy we are now considering.

Here is distinctly the defiling and polluting breath of the false prophet. The doctrines of the Gospel are removed, and the souls of men are starved with the once cast away husks of the Man of Sin. Oh ! deep ingratitude for all God's love to us in the glorious revival of his grace at the Reformation. Men are again tricking themselves out in the tinsel dresses of the harlot of Babylon, and renouncing the golden faith and godly love of our holy, heavenly, and martyred Reformers. Oh ! that the solemn and most awakening words of our Lord to the men of his generation may be duly pondered at this time by us, *Woe unto you, Scribes and Pharisees, hypocrites ! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but within are full of dead men's bones, and of all uncleanness.* Brethren beloved, see with what vehement earnestness the Apostle Paul met a similar perversion of the Gospel, in his whole Epistle to the Galatians. Here is a truly primitive Episcopal charge on this subject, from the first Apostle and Bishop of all the Gentile Churches. Here is genuine and unadulterated Christian antiquity. Here the chief Shepherd and Bishop of our souls himself speaks by one whom he especially raised up to declare the Gospel to us. He says—let us listen to his voice—*There be some that trouble you, and would pervert the Gospel of Christ. But though we, or an angel from heaven, preach any other Gospel unto you than that which ye have received, let him be accursed. Continue,* I beseech you, *in the faith grounded and settled, and be not moved away from the hope of the Gospel which ye*

* This is abundantly shown in the able volume of Mr. Bricknell, containing all the Charges, bearing on this subject, of the English Bishops to 1843. Yet I cannot help expressing my sorrow that there has not been a fuller and deeper tone of grief and condemnation from some of those to whom authority has been given for the defence of the Reformed Church of England and Ireland.

have heard. Ye are complete in Christ Jesus. Christ is the end of the law for righteousness to every one that believeth; trust only in him; glory only in him.

CHAP. IV.

THE TROUBLES WHICH GOD HAS FORETOLD US WILL ENSUE.

It is the special duty of the Lord's watchmen to discern approaching dangers, and warn his people of the coming evil. The word of God does not flatter us with national or ecclesiastical immunity from danger. It clearly foretels it. Yet to those who serve God, a sure protection and a final deliverance are fully promised. We cannot, indeed, minutely and particularly foreshew events yet to come: *times and seasons* are put in the *Father's own power*. But we may and ought to arrive at this state of mind, to *know perfectly that the day of the Lord comes as a thief in the night*, so that it may not overtake us as a thief, in a state of slumber; but we may be found watchful, as *children of the day* and of the light, and all clothed with our heavenly armour of faith, hope, and love.

What, then, are the immediate prospects which God has given us of what is now before us?

1. The extensive prevalence of false religion. These three unclean spirits go forth unto the kings of the earth and of the whole world. The words are awfully comprehensive as to their influence upon the governing powers of the whole world. They do not merely affect the earth, either the Roman empire or the four empires which were the subject of Daniel's predictions, but the whole world is brought under their deleterious influence. Under the influence of the lying spirit in the mouths of the false prophets of Ahab, the armies of Israel and of Judah went up to Ramoth Gilead: not merely the wicked

King Ahab, but the righteous King Jehoshaphat joined him in this expedition. We have very little knowledge of the immense power and influence which evil spirits, permitted and commissioned of God, have. The rulers of the darkness of this world, wicked spirits in heavenly places (τα πνευματικα της πονηριας εν τοις επουρανοις,) allowed of God to deceive men, as a just punishment for their sins, delight in their malignant office, and rapidly accomplish their dreadful mission.

The actual state of the Greek and Eastern Churches, where there has not been some gracious revival, seems, as might be expected from the prophecies of the Revelation, to be more superstitious and dead than the Papal.* We see infidelity, lawlessness, and Popery, now spreading east and west, north and south, through the world, and nothing withstands or withholds. We behold them reaching North and South America ; in our remotest colonies they forthwith appear. No part of the world is free from their pollutions. They outstrip the steam-vessels ; they rise up in every land. The spirit from Satan and his fellow workers of evil, are in operation in New Zealand and in North America, in China, and beyond the rocky mountains of the remote West. In Africa and in South America, Papal, infidel, and lawless men are inflated, and boastful, and confident. They already anticipate the last gatherings of Antichrist against the Lord's people, when *they shall run to and fro in the city ; they shall run upon the wall, they shall climb up upon the houses, they shall enter in at the windows like a thief. The earth shall quake before them, the heavens shall tremble : the sun and the moon shall be dark, and the stars shall withdraw their shining.* They glory in

* See Appendix II., on the present state of the Greek Church. See also the History of the Greek Church in Russia, in "Monravieff's History of the Russian Church." See also "Hough's History of Christianity in India," and the Journals of the American Missionaries in the East. Christians in this country had need to be acquainted with the relations of the Greek and Eastern Churches, also with Rome, lest unawares they be supporting the agents of that Apostasy, instead of aiding in the restoration of sister Churches. From various accounts the Nestorian and Armenian Christians seem to have escaped some of these corruptions. There is also, blessed be God, some tokens of revival in the Greek Church. See Masson's Apology.

their numbers. They think that their system will universally prevail ;* and to a large extent they will for a season succeed. The boast of "*quod ubique, quod semper, quod ab omnibus creditum est : Hoc est etenim vere proprieque catholicum,*" has pertained, alas ! to error more than to truth ; to self-righteousness rather than to faith in the Divine righteousness ; and will do so till that blessed day come when *the knowledge of the Lord shall cover the earth, as the waters cover the sea.*†

THE PECULIAR SUBTILTY OF THE DELUSION MAKES IT MORE ENSNARING. *They are the spirits of devils,* or demons (δαιμονιων,) *working miracles* or signs (σημεια.) The long infidelity which has prevailed as to the reality of any spiritual influence, lays men peculiarly open to Satanic influences and false miracles. Our Lord himself has foretold this :—*There shall arise false Christs, and false prophets, and shall shew great signs and wonders ; insomuch that (if it were possible) they shall deceive the very elect.* (Matt. xxiv. 24.) The Church of Rome distinguishes herself from other Churches by her miracles, and to this very day makes these great signs and wonders her boast and her glory. There has been a marked revival of these pretences. We are continually hearing of fresh miracles wrought to prop up the falling Mystery of Iniquity.‡ Nor are the

* Dr. Pusey could not have been aware of the boastings of "the Atheist," nor of "the Papist," nor of "the Chartist," nor of the "Friends of Light" in Germany, in their wide and rapid success, when he gloried in the wide diffusion of his views, in his letter to the Archbishop. May we all be preserved from the Tractarian boasting and judging of one who says, "The present revival has all the good of the old Evangelical leaders" (he had mentioned Cecil, Simeon, Venn, and the Milners), "without their Dissenting bias and their doctrinal deficiencies."

† I can conceive few things more calculated to produce universal scepticism than the full reception and following out of this celebrated saying of Vincentius. That it has done this in the case of Mr. Newman seems clear from his own statements, "doubt is ever our portion in this life"—"to accept revelation at all"—"we have but probability to show at most, nay to believe in the existence of an intelligent Creator." See this fully shown in "Goode's Divine Rule," vol. i. p. 540. &c. I do not wonder at the men of this world eagerly embracing the system. It is a skilfully-contrived soporific to quiet the conscience.

‡ I need not refer to that descriptive of the Estatica of Caldaro, and the Addolorata of Capriano, which the Earl of Shrewsbury has brought forward ; nor to the pilgrimage of Dr. Wiseman to Sens, to the relics of Thomas à Becket ; nor to the transporting of the remains of Augustine ; nor to the

spirits of Infidelity and lawlessness without their wonders in the march of intellect, and the marvels of new discoveries.* Our text leads us to look for a multiplication of signs and wonders to be boasted of by these spirits of demons. Let us be prepared for such delusions, and only be the more confirmed in the faith of God's elect.

I conceive that one peculiar subtilty of the temptation arises from the large intermingling of the truth with the error. Error cannot stand alone, and error cannot be wholly conquered while it holds with it neglected and important truth. We must *separate the precious from the vile*, that we may be as God's mouth. (Jer. xv. 19.) It is the union that makes the marvel of the Mystery of Iniquity ; so that when the apostle saw it, *he wondered with great admiration*. How unspeakably important, then, it is, to try things that differ, and only to *approve things that are excellent*, in order that we *may be sincere and without offence till the day of Christ*. Let us dread tampering with evil. *If the trumpet give an uncertain sound, who shall prepare himself to the battle ?* (1 Cor. xvi. 8.) Let us dread two-faced statements ; being double-minded, and seeking to please men. Let our eye be single. Never were temptations abroad so sifting and so discriminating, so suited to all classes, and so calculated to mislead every half-hearted and hollow professor. Never was watchfulness more requisite. Error is winning its way and being inculcated by the slightest admixture of some neglected truth. Let us separate the truth from it, and distinctly condemn the error. *He that is spiritual discerneth all things.*

In the present spread of Tractarianism you see this exemplified. The one universal Church of Christ, in every age is a glorious fact plainly revealed and too much lost

fresh saints canonized, and whose pretended relics are trumpeted forth as thus mighty. They verify the application of our text to this time.

* A Neologian Professor (Strauss) speaks of the steam-vessel as a mightier miracle than our Saviour's walking on the sea. It is the glorying in these things that seems to be the special intention of the word σημεια, rather than miracles properly so called. Wonders in general are used as the materials of Infidel boasting.

sight of. We ought to realize the privilege and responsibility of belonging to the household of faith, and seek to fulfil the duties of such a relation. There is a real value in forms and Church order, and submission to authority, of which, in pressing the power of godliness earnestly and exclusively, we may lose sight. There is a real blessedness in the unity of the whole Church in great and vital truths. (Ephes. iv. 1—12.) It is unspeakably precious and valuable, and there is really a growing enlargement of this unity in the whole Church,* and we may sacrifice this union needlessly by false liberalism on the one hand, or a pressing forward of minor points on the other. There is a solemn personal responsibility to God for our daily thoughts, words, and works, as well as the blessed truth of salvation by grace through faith. There is a judgment according to our works, and a recompence of reward for our conduct, as well as free justification by faith only.

* See the first and second parts of the author's "Promised Glory of the Church of Christ." Each believer ought to have a solemn sense of his individual responsibility to God for his faith in his Word, and to be assured that his great confidence is placed in the Divine testimony, and not on human authority. But we must not lose sight of our corporate relations, and the many duties which we owe to each other as fellow-members of one body, the Church, existing in all ages from the beginning, under all dispensations, Patriarchal, Jewish, and Christian, and under one head, even Christ, having one common law, and one kingdom, and responsible for our conduct towards each other in the coming judgment, and the great benefits which we have derived from the Divine institution of our blessed Lord. Attention to this will be a guard against that spirit of independency which is one of the contrast temptations of our times, and which eminently tends to confusion and every evil work. How beautifully the holy Scriptures set before us this spirit of love and union, is eminently seen in such chapters as 1 Cor. xii., xiii, and xiv.; Rom. xii., xiii., xiv., and Ephes. iv. While only one is our Father in heaven in its highest sense, and in this respect we are to *call no man our father* (Matt. xxiii. 9); in a lower sense, we each may have a spiritual father, who has begotten us through the Gospel. (1 Cor. iv. 15.) We must not lose sight therefore, of our obligations to the Church of Christ and of our union with it. The church at large, and each branch of it, has also an authority or just weight of influence. The Church of England speaks to us by its creeds, its Liturgy, Homilies and Articles, as well as by its rulers; everything however, must be ascertained by us to be in harmony with God's Word (Acts xvii. 11, 12), that our faith in the truths thus made known to us may be evidently a Divine faith from our own personal resting on God's Word. This we see in the case of the Samaritans. Many first *believed for the saying of the woman*, and then they went to Jesus themselves, heard the word from him directly, and so could say to the woman with a firm, enlarged, and truly Divine faith, *Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.* John iv. 39—42.

These doctrines, though contrast truths, are perfectly harmonious, and none need be omitted, overstated or exclusively declared. Error or exclusive statement on one side, will lead to error or exclusive statements on the other. Prejudices must be guarded against on all sides. Even in the Roman Church, amidst its corruptions, truth was preserved and partial truth remains. We must not be blind to this, nor count Romanists as enemies only to be fought with. Many a Romanist now wholly sunk in the Apostasy, many a one for a season misled by Tractarian or other errors, will, we trust, come out and become a brother beloved in Christ. There is a false and blind bigotry in Protestants also, which we have seen acting merely in a political spirit, as far from Christ as Romanism. Though it eagerly contends for the names of Protestant doctrines, it may be quite regardless of their inward power and sanctifying influence ; it may have *a name to live* and be really *dead*. In the days that followed the Reformation this soon lapsed into Socinianism. The present divisions of Protestants, and the growth of Neology, and the violent hatred of Establishments in some, have given power and life to those opposite errors which are now overrunning the territory of Protestantism. Oh, how subtle and manifold are the devices of Satan ; how needful it is to bring everything to the law and to the testimony ! We have an infallible light for our paths—no mere teaching of man—no human tradition of Divine doctrine—these will increase our perplexities and our obscurity. God has not left us to such uncertain, mock, delusive lights. We have clear, full, broad daylight in his own word. He who knows the mind of man best, and all its darkness, weakness, and infirmities, has there given us infallible truths, expressed with a clearness which his unsearchable wisdom and love saw to be most suited to us. *Beloved, believe not every spirit, but try the spirits, whether they are of God, for many false prophets are gone out into the world.*

Let us guard also against a judgment of persons ; princi-

ples we are commanded to try ; *Prove all things, and hold fast that which is good.* But false principles may influence and proceed from those * really devoted to God. True Christians may be partially seduced, and so spread error. Let us not then judge any man rashly, whether more or less carried away by these errors, as to their personal piety. This in many cases, is known only to God. Let us *judge nothing before the time, till the Lord come.* But false principles the holy Scriptures do decidedly condemn ; and when false principles influence those really devoted to God, when the truly pious fall in with such a current of the times, they mightily swell the stream. Thus Chrysostom and Augustine and other Fathers, to no small extent fell in with the growing stream of superstition in their days ; and notwithstanding all their eloquence, and zeal, and deep piety, their pernicious example helped to overspread the Churches for centuries with the destructive and soul-ruining errors of the Man of Sin.

And this danger is the more subtle and destructive, as it is only gradually that the full tendency of the delusion is unfolded. Who imagined at the beginning of the French revolution, when it seemed rather the overthrow of tyranny and Papal superstition than the triumph of Infidelity, that it would go on to the reign of terror and the iron despotism of Napoleon ? Who imagined from the earlier 'Tracts for the Times' that they would close in a Protestant clergyman's using the same sophistical arguments to bring us to a pretended Catholicity that the Jesuit Davenport had used

* For instance, all the beautiful imagination, devotion, and spirituality of the author of the "Christian Year," not indeed without its minglings of mysticism, Pelagianism, and tampering with Rome, may be connected with a mind and pen that maintains a most serious if not vital error on the necessity of tradition as an interpreter of Scripture. We see the same minglings in other minds, in which eloquence, genius, zeal, and a large measure of devotion and Evangelical truth, are also manifest. Oh what need we all have for personal watchfulness and for esrnest prayer that God will keep us from every snare of the enemy. Who can think that he is wholly free? The Lord give us grace to watch over each other in the spirit of faithful love! In journeys in the frozen regions such is the tendency to drowsiness that fellow-travellers have need to caution, and rouse, and watch over each other, lest they slcep the sleep of death. And so, for such a time as this, the exhortation is given, *Let us not sleep as do others, but let us watch and be sober ; exhorting one another daily while it is called to-day.*

two hundred years before * to bring us to Rome ; or, soon after, issue in the open avowal of a settled and fixed design to unprotestantize our Church ? Oh, what need we have to watch against and resist the first beginnings of the Mystery of Iniquity !

I conceive nothing more important to the full assurance of a Divine faith, than that its warrant and foundation should be clearly seen by us to be God's word only ; and here in reality is the true root of those controversies which are now disturbing the whole of Christendom. We should have a full assurance of heart that it is God's word on which we are resting, and we can have this only with reference to his inspired word—*He that hath my word, let him speak my word faithfully. What is the chaff to the wheat ? saith the Lord.* (Jer. xxiii. 28.) The Scriptures very strongly and very repeatedly condemn leaning, either on our own understanding (Prov. iii. 5 ; Jer. ix. 23, 24 ; Rom. xii. 16), or on any other arm of flesh ; and as strongly and repeatedly commend a simple trust and confidence in God and his word. (Psalm cxviii. 8, 9. ; cxix. 42, 100, 101 ; cxlvi. 3—6 ; Isa. ii. 22 ; xxx. 1—3 ; Jer. xvii. 5—9 ; Acts iv. 19 ; 1 Cor. iii. 18—23.) We have to thank God that our superiors have so generally and so strongly condemned these vital errors. But we are continually prone to rely on our own wisdom and to trust in man. In the variety of opinions of those in authority over us, God has taken away all ground of glorying in human authority, that we may rest simply on his word ; which is a clear light on all saving truth, given us in infinite love by him who knows us most fully. It is a light which is brighter than the sun, and far plainer to meek and humble minds than any mere human teaching, or all human teaching put together can be. We are commanded to refer everything to this Divine word, and for the understanding of it we have the promised aid of the Holy Spirit. Our Church is built on

* The reader will find the most accessible account of this in Stillingfleet's "Discourse on the Idolatry of the Church of Rome," chap. v. pp. 454—562, edit. 1676.

this truth. All its creeds, articles, and formularies, are thus proved. Our faith ought to be such that, whatever human authority opposes the Bible, even if Pontius Pilate, Herod, Annas, Caiaphas, and all the Scribes and Pharisees, Chief Priests and Sadducees, and the whole mass of the people, or of the whole world, as in our text, united together in condemning Christ's truth, we would stand alone for it and adhere to it even unto death. Our Lord himself calls us to guard against false teachers, and gives us the test by which to try them—*By their fruits ye shall know them.* (Matt. vii. 15—20; xvi. 6.) He requires of us the personal exercise of the solemn duty of judgment—*why even of your own selves judge ye not what is right?* The reality of the inspiration of the Scriptures must be indeed ascertained, either by historical and external evidence in the case of those who have time and learning, or by that full internal proof with which the Bible, like the light of the sun, self-suspended in the heavens, beams forth its own glory to all men, leaving unbelievers without excuse, and with an evidence perfectly conclusive to every humble and devout student of the Bible, and increasing in strength from his own growing inward experience of the truth of its doctrines and the faithfulness of its promises. Having thus ascertained that what we read is really the word of God, it should have our entire confidence. We should use all helps which God has afforded us to understand its precious contents; give ourselves continually to meditate with prayer on its all-important truths; believe them with the heart, confess them with the mouth, and never be moved from their plain meaning by sophistry, authority, numbers, learning or anything else that man can bring against it. No simple, plain, humble Christian thus acting, is likely to be led away by the temptations of this day. Here is the real strength of Evangelical Christians.

Let us distinctly, however, notice that God has not left us without specific means for THE TRIAL OF THE UNCLEAN SPIRITS. To ascertain, for instance, the nature of the unclean spirit out of the mouth of the false prophet, let us

observe, that in the book of Revelation he is represented to us under two names, *the false prophet*, and the second beast *having horns as a lamb, and speaking as a dragon.* This description will furnish us with scriptural instruction on his character.

As a FALSE PROPHET, this unclean spirit may be detected by the corruption of leading and fundamental doctrines. The Lord has clearly and distinctly shown us that there are weightier and lesser matters of the law. (Matt. xxiii. 23 ; Mark xii. 28, 31.) His apostles bring out repeatedly and prominently fundamental doctrines. Such a doctrine is the Atonement. *I determined to know nothing among you but Jesus Christ, and* HIM (τουτον) *crucified. I delivered unto you,* FIRST OF ALL, *that which I also received, how that Christ died for our sins according to the Scriptures.* When any class of men, then, would in the public teaching of the Church reserve this doctrine from the people of Christ, they give a distinct mark of being under the defiling influence of the unclean spirit. Such a doctrine is justification by faith only. With what ardour the apostle presses it in epistle after epistle! How strenuously and urgently he states and re-states it ! Thus in the Galatians it appears in one verse negatively or positively six times over—as a thing distinctly known by Christians—*Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ and not by the works of the law : for by the works of the law shall no flesh be justified.* When any persons, whoever they may be, would ascribe justification in a way which the Scriptures do not, to the sacraments, or confound it with sanctification, they give a clear indication of being defiled with the teaching of the false prophet. Such a leading doctrine is spiritual regeneration and the new life of faith, hope, and love. How much our Lord dwells upon it. *Ye must be born again. That which is born of the flesh is flesh ; that which is born of the Spirit is spirit. I am come that they might have life. The dead hear the voice of the Son of God, and they that*

hear shall live. How plainly the apostle states it. *If any man be in Christ he is a new creature. In Jesus Christ neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love:* and he repeats it; for *In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature.* To identify true regeneration in its highest sense, even with God's own appointed means of grace, or to confine it to baptism, as the exclusive and invariable effect of that ordinance, is to contradict God's word, and the manifest workings of his grace, and the sight, sense, and experience of the whole Church. It affords another indication of the defilement which proceeds from the false prophet.

But the false prophet has another name; THE SECOND BEAST; a ravenous, persecuting, and destroying power, appearing as *a lamb* and speaking *as a dragon.* He exercises *all the power of the first beast* which made war with the saints. Hence, when you discover a sympathy with the persecutors of God's witnesses in times past, and excuses made for their cruelties; when you see the lives of persecuting popes commended, and great pains taken to fasten the charge of heresy on those who suffered from them; when the inquisitors and the persecutors of the Albigenses and the Waldenses are spared and excused; when the martyred Reformers are vilified, you have what may be to you clear indications of the same unclean and polluting spirit.

But I proceed to point out more directly these Scripture intimations of the progress of those evils which we now see going forth.

Our present temptations and delusions, from all these spiritual enemies, should warn us of THE POSSIBLE PREVALENCE OF THE ROMISH CHURCH FOR A SHORT TIME. This might have been thought a thing incredible before the latter stage of this vial began. But the unclean spirits have done their work effectually, and their pollutions have spread with startling rapidity: to use the words of another,*

* See Dr. Pusey's Letter to the Archbishop of Canterbury.

"At home, abroad, within, without, in palace or cottage, from continent to continent, we see it spread daily ; every where opposed, yet finding the more entrance." Hence it is by no means incredible, that the Romish church should again through the ten European kingdoms have a short-lived supremacy.* God does not judge the weak, but the strong. Egypt in its strength was overthrown in the Red Sea. The Jewish zealotry was at its height when Jerusalem was taken by the Roman armies. The strength of the Roman empire under Diocletian, one of the most vigorous of the Emperors, brought the Church to its extremity ; and he boasted of extinguishing the name of Christ, just before the triumph of the faith under Constantine. We may therefore anticipate that all the wisdom, might, and hatred of Satan, and these spirits of devils going forth, will be exerted, before God opens judgments upon them. This also is the last view given of the Harlot Church in the Apocalypse before its destruction. *I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked*

* If we are unwarned, it will not be for want of the plain speaking of the Romanist. The following extract from the "Phœnix," of the 10th of April, 1840, a Romanist newspaper published at Edinburgh, in connexion, I am told, with the Catholic Institute, was communicated to me by a friend—"Is this the tenth year of emancipation, and do we yet endure tithes and church-rates? but wonders never cease: not only do these things exist, but the system is to be extended. Sir Robert Inglis, the worthy tool of such a priestcraft, declares the 16,000 existing churches insufficient; 16,000 churches of error and falsehood, supported by insolent robbery and oppression, are not enough! Hundreds, nay, thousands more, wrung from the sufferings of the poor Catholic and Dissenter for the dispensation of doctrines which he abhors, and calumniating himself and the religion he reveres! Shall we put up with this? No; by eternal justice the cup runs over; let it be returned to their own lips; let all free, good, and wise men unite in opposing this monstrous tyranny. Let them not only oppose the increase of the evil, but hasten its diminution and bring about its final extinction. It is contrary to justice and common sense that there should be a State Church in a mixed population. It ought not, it cannot, it must not, it shall not be. But above all iniquity is the Established Church of England, founded on fraud, cemented with blood, and prolonged by ignorance, existing through more than Carthaginian perfidy and cruelty. *Delenda est Carthago.*" Surely the harlot is now ready to mount *the scarlet-coloured beast* and to take her full libations of *the blood of the saints* before her last overthrow. It is a total mistake to imagine that liberalism has quenched the spirit of persecution ; it only wants power, to manifest itself as much as it has ever done.

with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. *And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.* Such is the last view of *the Mystery of Iniquity*, immediately before the flesh of the Harlot is eaten, and she is burned with fire. We may then, I fear, expect to see Popery once more manifest its distinct and cruel character openly, directing for a brief season the political power of Europe. The auguries of it, both among Infidels and Anarchists, Papists and Protestants, have some scriptural warrant, and the last cruelties will manifest the unchanged nature of Popery, and bring down its last and final judgment.

Little as they imagine it, in anticipating their own ungodly triumph, these unclean spirits are really gathering the kings of the earth, and of the whole world, to a battle, of which they have no conception, no foresight whatever. The real warfare to which they are gathering their followers is not with their fellow-men, but with God Almighty: he is the mighty opponent with whom so many are unconsciously fighting. We may repeat to them Gamaliel's advice; wherever they are contending with the true servants of Christ. *Refrain from these men and let them alone; for if this counsel or this work be of men, it will come to nought, but if it be of God, ye cannot overthrow it; lest happily ye be found even to fight against God.* All the success of Infidels, Papists and Anarchists, in making converts, and uniting them with themselves; all their mighty toils, and labours, and preparations, and the vast hosts which they accumulate, are just to accomplish that which *the determinate counsel and foreknowledge of God has ordained.* A remarkable change in the persons who gather at the beginning, and Him who gathers in the close of this

vial, has been noticed long ago by expositors of this book.* The unclean spirits go forth to gather ; but the real gatherer is the Lord himself. He *gathered them together into a place called Armageddon ;* he leads them just into the very place where he means to punish ; where he intends to overthrow them ; just as he led Pharaoh and his hosts into the channel of the Red Sea, and there overwhelmed them. So will he gather his enemies, and then completely vanquish them.†

And in the midst of this warning of the Holy Spirit, the blessed Saviour, who has had the sealed book opened to himself alone by the Father, and who said on earth, *Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only*—he himself speaks. The language is changed. The holy Redeemer in his own person addresses us. Why is this ? What occasions his voice ? What address has he to make at such a time ? Hear his solemn words. He says, *Behold, I come as a thief : blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame.* As if, in the midst of all the progress of the gathering, and the accumulating of the armies of the aliens, and the thickening of the conflict, to cheer his own people, and strengthen them with the assured hope of his being at hand, and ready at the appointed and nearly completed time to surprise and overthrow all his foes, and for ever save his people : He himself speaks, that they may lift up their heads, knowing that their redemption draweth nigh. The voice of the Church on earth ought ever to be the echo of the voice of the Saviour in heaven. Her response should be immediate and in direct harmony with his. If he says, *Surely I come quickly,* our reply should be instant, *Amen. Even so, come,*

* See "Joachim Abbas," pp. 190, 191. Ed. 1527. Older Commentators, though, as might he expected, crude and feehle in the historical application, are full of instruction in the elncidation of the text and the language.

† The various readings of the passage throw some donht on the view ahove taken, as according to the reading, it may he either *he* gathered or *they* (the spirits) gathered. I am disposed, however, to rest in the view taken hy our translators above expressed. It corresponds to other passages in which the last gathering is expressly ascribed to God, Joel iii. 2; Micah iv. 11—13.

Lord Jesus. This responsive voice accounts for the extended preaching of the second coming of our Lord in our day ; * but at present it is but very feebly uttered. As the tokens of his return multiply upon us, we may expect it to be vastly increased. Then, and not till then, will it call forth on every side the full mockery of scoffers. (2 Peter iii. 3, 4.) At length the midnight cry, *Behold the bridegroom cometh !* will sound so loud that every virgin slumberer will awaken and rise up and trim her lamp.

But the seventh and LAST VIAL is hastening to us. It has yet to be poured out. It is, with its unequalled earthquake, *a time of trouble, such as never was since there was a nation, even to that same time.* Then we read, *the great city was divided into three parts, and the cities of the nations fell, and great Babylon came up in remembrance before God to give unto her the cup of the wine of the fierceness of his wrath.* The three parts of this great city seem to be the followers of infidelity, and of superstition, and of true Christianity. They are now so mingled together, that we cannot clearly and fully distinguish the followers of each of these parts of the great city. The whole of professing Christendom will then resolve itself into these three, the infidels, the superstitious, and the true Christians. The Infidel powers will, as we see in the burning of the harlot, and in the last war of the nineteenth chapter, have the mastery over the superstitious. *These shall make war with the Lamb, and the Lamb shall overcome them : for he is Lord of lords, and King of kings, and they that are with him are called, and chosen, and faithful.*

These things are at hand ; we see all the commencing preparations for the last conflict. Surely then we, the Lord's watchmen, should lift up our voice as a trumpet.

* Mr. Fry, in 1822, published his "Second Advent ;" in 1825, Mr. Stewart published his "Practical View of the Second Advent," and from that time increasing attention has been paid to this blessed hope of the Church. The courses of Sermons preached at St. George's, Bloombury, and afterwards published, have still more awakened an interest in this subject. It furnishes a remarkable sign of the times, in correspondence with the period of this prophecy.

We must not, we dare not, be silent. We call you to be decided for Christ. We beseech you, *Be ye reconciled to God;* join heartily, join fully the Lord's people; *watch nd pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.*

Let us now proceed to consider the final deliverance of God's people.

CHAP. V.

THE FINAL DELIVERANCE OF GOD'S PEOPLE.

In our twofold deliverance from the Gunpowder treason of the Popish priesthood * and the tyrannous power of the monarch, James II., commemorated by the Church of England on the 5th of November, we have some earnests, and perhaps in some respects a type of the far greater deliverance, not merely of a highly-favoured nation, but of that holy nation, that peculiar people to be gathered from all lands, a royal priesthood, made kings and priests unto God and the Father.

Grievous indeed is that ingratitude which, in the idolatry of the name of a king, who had himself rebelled against the King of kings, and his own first duty as a monarch, allows any to speak of the Revolution of 1688, as a rebellious dethroning of a monarch, and "the sin of 1688;" though ministers of a national Church which, with a far deeper view of God's providence, has expressly taught us to adore in it his wisdom, justice, and loving-kindness.

In both cases, the extremity of the danger was very great, and the deliverance, sudden and complete. On the very day, while commemorating the first deliverance, and thanking God for his past mercies, the Lord was graciously

* See Lathbury's "Gunpowder Treason."

accomplishing a still more important deliverance, and a fuller establishment of that truly Christian Constitution, which has preserved and blessed our land for so many years.* He heard the prayers made, and raised up wise, courageous, and faithful men for the arduous undertaking. In the Gunpowder Treason, the conspirators had proceeded in safety to the eve of the completion of their plot. As it is distinctly shown by the Act of Parliament requiring us to observe this day, the whole had been most horribly conspired by Papists, Jesuits, and Seminary Priests, for the blowing up the king, the queen, the prince, and all the Lords, spiritual and temporal, and the Commons, with gunpowder. But when they thought all secure, the treason was discovered, not many hours before the time of its execution ; the traitor was surprised with the lantern in his hand, and complete deliverance, for which we still thank God, was effected.

Equally remarkable was the deliverance of our country at the Revolution. Efforts had been made before, which might have left us, had they succeeded, without our strongest protests against both Popery and Socinianism, but they were crushed. An absolute and Popish monarch seemed to have brought under every opponent, and to triumph without opposition over our religion ; and then, in the very scene of his triumph over other enemies in the west, God sent a deliverer from Popish tyranny and arbitrary power, and we adore the wisdom and justice of God's providence, which so timely interposed in our extreme danger, and disappointed all the designs of our enemies.

These things may feebly shadow out something of that greater deliverance yet to be accomplished for the Church

* How gross is that perversion of Providence which has ventured to state, "It was artfully contrived that William should land on the 5th of November, and the consequence of this was, that the Church, in her service for that day, was throughout the country reading her lesson of loyal allegiance, and raising her protest against THAT REBELLION." (Tract 86.) As if no allegiance was due first of all to the King of kings, and no prayer made at the time for the continuance of the light of the Gospel to us and to our posterity for evermore.

of God. It is called *the battle of the great day of God Almighty;* emphatically that day, as it is so often brought before us by the prophets, both of the Old and of the New Testament, under similar expressions. It is called, *The day of the Lord, the day of wrath and slaughter, the day of the Lord's anger, visitation, and judgment, the great day, and the last day.* All the events of the last 6000 years have been preparing the way for it ; all that is now going on in the world is hastening the preparations for it. It is the day of the completed triumph of our Lord. Let us notice some particulars.

I. Consider the character and glory of the true CHURCH OF CHRIST. Often is it brought before us in the Word of God. In contrast to the false Church, having the mark or name of the beast, they have *their names written in the book of life, of the Lamb slain from the foundation of the world.* Thus, chosen in Christ from the beginning, they are *called, and chosen, and faithful.* (Rev. xvii. 14.) They have *his Father's name in their foreheads.* His holiness is prominent in their whole character. They are pure from the defilements of the harlot. *They follow the Lamb whithersoever he goeth ; in their mouth is found no guile ; for they are without fault before the throne of God.* THE HOLY CATHOLIC CHURCH is a most important and blessed article of our Creed. We want no isolation of spirit from the Church universal, but a growing oneness with it, and a real sympathy with the whole Church : yes, with the whole body of Christ's Church, with all who love our Saviour in sincerity, of every clime, of every tongue, of every name, and of every denomination ; let them but hold the Head, and *call on the name of the Lord Jesus Christ, their Lord and ours, and worship God in the Spirit, and rejoice in Christ Jesus : and have no confidence in the flesh,* and we will acknowledge them as children of one Father, brothers in one family, disciples of one Saviour, and jointheirs with us of the same glory. Nor confine we the blessed privilege to those on earth ; all who have died in the faith, from righteous Abel to the consummation for which

we wait, are one with us ; nor do even they include the whole :—we have union also with angels and archangels, and all the company of heaven. Jesus *having made peace by the blood of his cross*, God has by him reconciled *all to himself : by him I say, whether they be things in earth, or things in heaven.* If our brethren can help us to rise out of ourselves to the whole Church universal and triumphant, we will be thankful, as we trust they will be, if we can preserve them from the fearful delusions and tremendous judgments of the Apostate Church. Never may we, any of us, lose sight of that to which we are come by a true faith, even *unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.* O Christian reader, whatever be the sacrifice, whatever be the cost, let us count all but loss, rather than lose a part or share in this blessed society, and in the everlasting kingdom.

II. THE EXTREMITY OF THE DANGER OF GOD'S PEOPLE WILL BE VERY GREAT. We have seen that it is emphatically *the great tribulation . a great tribulation ; such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened there should no flesh be saved : but for the elect's sake those days shall be shortened.* (Matt. xxiv. 21, 22.) The very statements, invitations, and promises of Scripture, show the greatness of the extremity ; *The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished.—Come, my people, enter thou into thy chambers, and shut thy door about thee ; hide thyself as it were for a little moment, until the indignation be overpast.—Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell on the earth.* The strength of our Saviour's language, as

to the times previous to his coming, very distinctly sets forth the urgency of their need, and the extremity of the danger. God's elect are represented as crying *day and night unto him*, and he, as bearing *long with them ;* and the trial of their faith is so great, that a question is asked which may in that time be more fully understood, and especially profitable and quickening, *When the Son of man cometh, shall he find faith upon earth ?* In the same way the apostle speaks, (Heb. x. 35—38,) *Cast not away your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry.* Such directions, with the general account given in the prophetical writings of the day of the Lord, show that the last troubles are especially heavy, and the storm is deep, and loud.* We may see one part of these troubles in the siege of Jerusalem by the Infidel Antichrist. *I will gather all nations against Jerusalem to battle, and the city shall be taken, and the houses rifled, and the women ravished, and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.* But it is not merely Jerusalem ; the prediction is also clear : *Yet once more, I shake not the earth only, but also the heaven ; and this word, yet once more, signifieth the removal of things that are shaken, as of things that are made, that those things which cannot be shaken may remain.* Such is the greatness of the danger.

3. THE SUDDENNESS OF THE DELIVERANCE WILL BE SURPRISING TO ALL. We may see this in part also in the last siege of Jerusalem ; after its capture, as we have seen ; in that extremity, *Then shall the Lord go forth, and fight against those nations, as when he fought in the day of*

* The tribulation and extremity has indeed its own blessedness, as the token of the drawing nigh of our redemption (Luke xxi. 25—28); in the great conversion of sinners (Isaiah xxvi. 9; Rev. vii. 9—14; xiv. 15); in the remarkable preservation of God's people, notwithstanding the peculiar trial of their faith (Luke xviii. 7; Isaiah xxvi. 20; Rev. iii. 10; 2 Pet. ii. 9); in the special advantages which it gives them for glorifying God Isaiah xxiv. 15); and in the Divine assurance that it immediately precedes the coming of the Lord. (Matt. xxiv. 29.)

battle, and his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem. The deliverances of God's children have often been thus surprisingly sudden and remarkable. When Abraham's hand was stretched forth to slay his son, the Lord provided a sacrifice, and *he called the place Jehovah Jireh, as it is said to this day, In the mount of the Lord it shall be seen.* When the men of Sodom were ready to overwhelm Lot, the angels interfered, and he was delivered from the overthrow of Sodom. In one night Sennacherib's army was destroyed and Hezekiah saved. So in the last trials of Israel it is predicted, *Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble: but he shall be saved out of it.* (Jer. xxx. 7.) The mode and degrees of deliverance during the tribulation are more veiled in the obscurity of unfulfilled prophecy; but their full, last, and eternal deliverance is directly and immediately connected with the appearance of our Lord, as he himself has expressly predicted, *Then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other:* and then afterwards, speaking of the suddenness of this surprising deliverance, he declares, *For as in the days of Noe that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of Man be. Then shall two be in the field; the one shall be taken and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch, therefore; for ye know not what hour your Lord doth come.* Oh! long-expected and much-desired season! when *the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet*

the Lord in the air : and so shall we ever be with the Lord. Wherefore comfort one another with these words. In an earlier part of the book of Revelation, and under another series of its wonderful predictions, this event seems set before us under the figure of the Son of Man on a white cloud, casting his sickle on the earth, and reaping at once his harvest (Rev. xiv. 14—16.) an event which precedes the vintage, and *the great wine-press of the wrath of God.* The suddenness of this glorious translation is often brought before us. Thus St. Paul tells the Corinthians, *We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump : for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.* Oh ! glorious hope ! Oh ! joyful and triumphant day ! when we rise up out of all this scene of trial, and suffering, and conflict, meet the Lord in the air, *and he shall judge the quick and dead at his appearing and kingdom,* and assign to his servants their glorious reward. Then shall we see him as he is, and we, and all his faithful people, be gathered together in his presence, and be ever with him in his glory. Oh ! count all but loss to *win Christ and be found in him, and to be* clothed with his righteousness, and partake of his sufferings, *if by any means you may attain unto the resurrection of the dead.*

Oh ! unhappy Babylon ! *Mother of Harlots and abominations of the earth !* Equally sudden is the surprise of her destruction. *When they shall say, Peace and safety ; then sudden destruction cometh upon them, as travail upon a woman with child ; and they shall not escape.* (1 Thess. v. 3.) *When she saith in her heart, I sit a queen, and am no widow and shall see no sorrow ;* then and therefore *her plagues shall come in one day, death, and mourning, and famine ; and she shall be utterly burned with fire ; for strong is the Lord God who judgeth her.* (Rev. xviii. 7, 8.) With what earnestness and tenderness ought we to urge upon all our fellow-men, who have been deceived by her sorceries (Rev. xviii. 23 ;) the voice from heaven, *Come out of her, my*

people, that ye be not partakers of her sins, and that ye receive not of her plagues.

4. THE COMPLETENESS OF THE DELIVERANCE must lastly be noticed. It is *the battle of that great day of God Almighty:* the very words open out the stupendous magnitude of the issue, and the greatness, fulness, and completeness of the deliverance. Nothing defective, nothing incomplete, can come under his direct and immediate interference. This deliverance is the subject of the last song of the Church (in Rev. xix.), in which the Jewish Hallelujah joins in with, and swells the song of the triumphant Church of the Gentiles. *After these things I heard a great voice of much people in heaven, saying, Alleluia; salvation and glory, and honour and power, unto the Lord our God; for true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hands. And again they said, Alleluia.* After the heavenly song, we have then an invitation, which seems to include multitudes on earth, Jews and Gentiles, not among the saints translated to glory, nor destroyed in the judgments of Babylon; it is addressed to all the servants of God. *And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of many thunderings, saying, Alleluia, for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him.*

Thus in this deliveranee; Israel is redeemed; the dead in Christ are raised; the living saints are translated; that great city Babylon is thrown down with violence, and shall be found no more at all. But the whole victory is not yet completed; the last Antichrist, the beast, and the kings of the earth, and their armies, are yet in rebellion; and then the Lord returns to our earth with all his heavenly army. Glorious and magnificent is the description. *I saw heaven opened, and, behold, a white horse; and he that sat upon him was called Faithful and True, and in*

righteousness he doth judge and make war. His eyes are as a flame of fire, and on his head were many crowns ; and he had a name written, that no man knew but he himself. And he was clothed with a vesture dipped in blood : and his name is called, The Word of God. There can be no mistake here ; this is our blessed Lord himself, returning from heaven to earth. The book of Revelation is specially designed to set before the Church his coming again, and to lead his people to look for it ; and here it is explicitly and fully set before us, and here only ; for there is no other statement in the whole book describing his return from heaven to our earth. True it is, the white horse is a symbol, but perpetually the literal and the symbolical are joined together. Though we may doubt about the meaning of the symbol, as we might doubt about the exact meaning of the chariot of fire and horses of fire that carried Elijah to his glory, it was a real Elijah that ascended ; and it is the real WORD OF GOD, the KING OF KINGS, and LORD OF LORDS, that returns according to his promise, literally and visibly to our earth.

Nor He alone, according to the often-repeated prediction : *the Lord my God shall come, and all the saints with thee* (Zech. xiv. 5) ; *the coming of our Lord Jesus Christ with all his saints* (1 Thess. iii. 13) ; *Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all ;* so Rev. xix. 14, we read, *the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean :* they are to be witnesses of his triumphs, and sharers of his victories. He now takes his true and proper name and title, *King of kings, and Lord of lords.* Still the wicked are hardened like Pharaoh to their complete destruction ; after all that is past, *the beast and the kings of the earth, and their armies, gather together to make war against Him that sat on the horse, and against his army.* They are taken, and with *the false prophet, cast alive into a lake of fire burning with brimstone.* On this Satan himself is bound for a thousand years, and the millennial kingdom and the reign of the saints arrives. At the close of which, the last rebellion of man is put down ; the rest of the dead are raised ; the final

judgment takes place, and the everlasting kingdom is completed in the new heavens and the new earth, full of righteousness, blessedness, and glory, for ever and ever.

Such, my brethren, is but the rapid glance of the wonderful events which are so plainly and clearly revealed in that sure word of prophecy to which the Lord calls us to attend. He tells us, we *do well to take heed to it, as unto a light shining in a dark place:* he promises a special blessing *to him that readeth, and to them that hear the words of this prophecy, and keep the things which are written therein, for the time is at hand.* This instruction is especially needful, seasonable and important at this time, and eminently furnishes the Churches with that armour of light which is now required; that armour of righteousness *on the right hand and on the left,* which is absolutely needful to protect us from the assaults of enemies on all sides, in the trying times through which we are passing.

CHAP. VI.

PRACTICAL APPLICATION OF THIS SUBJECT.

The remarkable words of our Redeemer, which follow the prediction which we have been considering, furnish a warning suited to the trying days here predicted, given by our Lord himself, *Behold I come as a thief; blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame.* From hence I direct your attention to these duties: Watchfulness against the spiritual dangers of these times; Looking for the speedy appearance of Christ; and, A bold confession, now, of your Saviour before men.

1. Watchfulness against the spiritual dangers of these times. You have had them now distinctly set before you. They are on every side, on the right hand and on the left. It is a peculiar season of spiritual temptation.

Look round on the vast metropolis, and see its myriads, full of energy and labour, and know that in a population of 2,000,000, whose parish churches are within eight miles of St. Paul's, at least 1,000,000 of those who ought to join in public worship do not, and cannot, with the present means, attend any place of worship.* Then remember among those who do attend, how many are followers of the

* The population of all the parishes, whose churches are within a radius of eight miles of St. Paul's Cathedral, exceeds TWO MILLIONS. For these there is accommodation provided. IN ALL PLACES OF WORSHIP, for about 600,000; while the accommodation occupied is certainly never above 500,000, and it is feared, does not amount to 400,000. The Church of God is indebted to the Bishops of London and Winchester for their exertions to increase church accommodation, and humbling is the feeble support received hitherto from the wealthy part of our metropolis. May it please God to dispose our merchants and our bankers to give much more effectual aid than they have hitherto done! And let us never forget that the evangelical character of the ministry is an essential element in the real success of Church extension. In the meanwhile, may a full blessing rest on those truly Christian Institutions, THE LONDON CITY MISSION, and the SCRIPTURE READERS' SOCIETY, which send forth holy, and humble, and devoted men into the darkest and wretchedest parts of our metropolis, and have been the honoured instruments of saving many precious souls.

The "London City Mission Magazine," of January, 1843, contains minute statistic details of this population. The exact returns of the above circle for 1841 are, 2,103,279. The sittings for religious worship are as under:—

Established Church	351,290
Independents	93,316
Presbyterians	9,369
Baptists	46,334
Methodists	54,478
Friends	5,018
Foreign Churches	3,834
Romanists	11,320
Unitarians	5,416
Miscellaneous	16,809
Jews	4,840
Total	601,418

Much more is wanted than new churches to meet the necessities of the case. Some of the new churches in Bethnal-green are said to be not a third filled. The remarks on the subject in the Magazine, are exceedingly striking and worthy of attention. The number of real attendants at any one time does not appear to be above 350,000.

The following statement of the condition of the lower classes appeared in the *Morning Herald* of Oct. 21, 1842;—"Chartism is becoming slowly the religion of the working classes:—how is that dragon to be overturned? Hatred and contempt for existing institutions, and for those above them, are very general characteristics of the industrial community. How are they to be removed? One section of the labouring population is becoming savage democrats; another is rearing in Paganism; a third exists in bestial poverty; a fourth is engrained in filth and dirt; a fifth passes a long life of disease; a sixth literally lives on midden-steads. These national sores require Sir Robert Peel's attention, and have it they must, to save us from universal corruption." Oh! that it may please God to direct all our statesmen more distinctly and nationally to acknowledge God's righteous hand in all our

Apostacy ; or hold not the one Head of the Church, Christ Jesus, and love him not ! To remedy the evil we must look at more than the mere personal accommodation for attendance. It is yet far more needful to look at the spiritual provision for the soul. Men will not be attracted profitably to their spiritual good and their everlasting welfare but by the Gospel of Christ brought home to their dwellings as well as faithfully preached. Our Lord says, *I, if I be lifted up, will draw all men to me.* His cross faithfully exhibited, and the Saviour thus lifted up on high ; here is the grand means of drawing all men to him, and making all men his faithful followers. May we in the ministry be very watchful, and zealous for this great truth, the atonement of the Lord Jesus Christ for our sins, and be quickened by every hint of reserving it, to proclaim it the more fully and the more constantly. When we consider the present extreme and ceaseless activity of those who hate and deny the Lord, and the carelessness and awful danger of those who neglect his great salvation, what need there is in this favoured metropolis of the Christian world, to sound in every ear, *Watch and pray, for in such an hour as ye think not, the Lord cometh !* When we look again, at the error that mingles with the truth, and finds its admission by this union into suspecting minds, what need there is of watchfulness !

Perhaps some have been astonished at such a state of things after all the exertions that the pure Church of Christ has been making for half a century. This astonishment arises from ignorance of the strength and power of the evil to be subdued, and of the spiritual foes with whom we contend. But see here the very temptations which are assailing men on every side were plainly foretold 1800 years since, were to be expected at this very time, and that God has given us clear warnings against the danger, and that there has been treasured up in the Word of God for

troubles, to seek his favour, to invite to national repentance, and to devise means for bringing the Gospel of Christ home to every family in this vast metropolis and through our land !

such a lengthened period this help for us. Let this greatly increase our sense of the vastness of the spiritual danger and the unutterable importance of watchfulness. Be not deluded by the pretence of liberty from the servants of corruption, nor by the mockery of scoffers asking, *Where is the promise of his coming ?* Be not misled by the pretences of antiquity, apostolicity, unity, holiness, nniversality, or any other pretext of the False Prophet, that would lead us from Christ Jesus, the only true prophet and teacher of his people. Be equally watchful against the snares of pleasure. of the love of secularity, and of worldliness : *Take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares ; for as a snare shall it come on all them that dwell on the face of the whole earth.* (Luke xxi. 34, 35.) I would most earnestly, tenderly, and affectionately beseech the young in these days of special temptation to them—*Touch not the unclean thing ; hate the very garment spotted with the flesh ; abhor that which is evil, and cleave to that which is good.* Parley not with temptation. The directions of Scripture are plain to you. *Flee fornication ; Wherefore, my dearly beloved, flee from idolatry ; flee also youthful lusts, but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.* Especially watch unto prayer. No duty is more inexpressibly important, more truly seasonble : *Praying always with all prayer, and watching thereunto with all perseverance and supplication for all saints.* God give us all this spirit of prayer. Watch also to keep your garments : the fine linen with which the saints are arrayed is their righteousness ; it includes our free justification by Christ, and our sanctification by his Spirit. Keep them fast, and keep them clean from all the pollutions abroad, *Beware lest you be led away with the error of the wicked and fall from your own stedfastness, but grow in grace and in the knowledge of our Lord Jesus Christ.**

* The following extracts, from an able speech by my friend the Rev. H. Stowell of Manchester, at Cheltenham, on Tuesday, Dec. 20, 1842, for that

2. LOOKING FOR THE SPEEDY APPEARANCE OF CHRIST. It will be seen, that in my view the prophecies do not lead us to expect the *instant* coming of our Lord, and that there is much to be done for the Lord, and much to suffer, before he returns. But we have scriptural reason to think that the intervening time now will be very short. As the Lord's watchman, in his name I send forth warning, to all who will attend to me, of the speedy coming of the Lord from heaven. Never were there such full scriptural indications of the nearness of this glorious event, and never, therefore, such reason to cry out, *Behold, the Bridegroom cometh.* Oh! *awake, thou that sleepest, and rise from the dead, and Christ shall give thee light.* See that you have oil

excellent Society, the Church Pastoral Aid, are in such full harmony with the statements of this Treatise that I insert them here:—

"Our efforts and endeavours on behalf of this Society, and every other effort having the same end, have received an urgent impulse by recent signs and occurrences in our own country. Living, as I do, in the centre of the late scene of agitation, after the most mature consideration, I tremble for the consequences. Not with regard to its immediate effects, but with regard to the fearful principles which it developed. Medical men account it no good symptom in their patient if the external disease disappear, and the complaint retire into the vitals. The thoughtless easy man, who sees the restoration of order, exclaims, 'How powerful the majesty of the law! How courageous the troops! How combined are the middle classes! How soon the riot was put down! How safe is our property!' But the man who thinks deeper, and considers the fearful elements of mischief, will be apt to think that the disease has retired to the vitals. Is it actively at work there now? As one that has long experience, I sincerely believe that sullen disaffection, bold sedition, infidelity, heathenism, a dark superstitious regard for Rome, and a determination to restore her once more to power in England, at the hazard of blood, rapine, and fire, are all working a way among our people. A fearful state of things this. And yet it is no marvel; for where we have one shop for the sale of religious tracts and Christian publications, we have five for the dissemination of such works as the *Oracle of Reason*, the *Moral World*, and the *Northern Star*,—works which, in the violence of their language, were never exceeded even during the worst period of the French Revolution. My Christian friends, with all our display of religion, we have neglected the spiritual wants of our own country. We have sown the wind, and shall we not reap the whirlwind? We have neglected the masses. Between the towns of Oldham and Stockport, a population of 150,000 souls has sprung up like weeds on a hot-bed. This is the district that the Bishop of Chester has pointed out in his Charge, as the most spiritually destitute in England; in one part there is a population of 20,000 without a church or a school. It was there the late fearful riots originated; they revolved round that spot, during the whole of the disturbances, as their common centre. Manchester itself was comparatively quiet, until the tide of human beings from this most ignorant and most spiritually-neglected spot rushed into the town and forced the men from their work. Ought not this to read a lesson? A diligent inquiry has been made since the cessation of the disturbances, and, as far as we have been able to learn, not one single poor man who attended the service of the Church of England joined the rioters. Some were forced

in your vessels with your lamps : even Divine truth, drawn from the great storehouse of his Word, that will give light in the midnight darkness. We call all men to daily and diligent preparation for his coming ; it will be the spring of all holiness, usefulness, and active exertions for the good of others. Let all past judgments and present suspension of them and threatened renewal of them under increased wickedness, lead all of us to attend to the solemn admonition, *Prepare to meet thy God.* The part of the Christian till his Lord returns is that of suffering for the truth, and patient waiting for the recompence of reward, with active labours of love, *abounding in the work of the Lord, forasmuch as* he knows that his *labour is not in vain*

into their ranks, but after the most careful investigation, we cannot find that there was a single volunteer. Not one National Sunday School teacher—boy or girl—joined the movement : nnmhers fled into secret places to hide themselves from their wicked and turhulent neighhours. I may he asked, who constituted the mob of rioters? The poor unlettered many, and the educated, but not scripturally educated, few. It was not onr police, nor our military that pnt down the rioters ; or could have put them down. Had it not been for that moral feeling—that fear of God—that sense of uneasiness at doing wrong, which still held sway with the multitude, the consequences would have heen far different. It was not the military nor the police that put down the moh, it was their own consciences. The English have still sufficient religious feeling to make them hesitate in the work of carnage, unless called upon by their duty to their Sovereign. Then, as on the hosom of the water at Trafalgar, or on the plains of Waterloo, they are ever foremost in the fight, and ever victorious. The English operatives are cowards when acting against the law, hut heroes when fighting for the law. There were no *orthodox* Dissenters mixed up with the disturhances. I am sure no right-minded Dissenter, if he calculated the consequences which must inevitahly follow, would ever wish to do away with the Protestant Church. 'When England gives up her Church Estahlishment, the death-knell of civil and religious liberty may he sounded. *Rome succeeds.* I am no prophet of evil, but I think no man who attentively considers prophecy, and compares it with the signs of the times, can fail to he of opinion that we are on the eve of great and fearful events. The judgments are even now coming over nominal Christendom. This brings to my mind the declaration of a great statesman (Mr. Canning) who said, 'The next war will he a war of opinion, and produce a scene of desolation which no man can contemplate without horror.' There is already a mustering of hosts for the hattle. Shall onr own favoured land again escape unhurt? It has hitherto heen free from the alarms and horrors of war : shall it he so again? It may he said we have our wooden walls. Was it that which prevented the daring invader, who had laid waste the Continent, from landing on the shores of Britain? No. It was the unseen hand of God that preserved us. The one question now is, —Is England faithful to her God and her religion? If so, she will again he preserved. Let us oppose the domination of the Beast—let us attempt to stem the deluge of impiety and Romanism, then will England be safe—she will again hecome the refnge of the exile and distressed. It is the truth of England's religion that is the golden girdle round her loins, giving her strength and heauty."

in the Lord. He will be animated and quickened to all this, by looking unto Jesus as a pattern, and looking for his appearing as a Saviour. How often do the Scriptures call us to this duty ! St. Paul tells the Corinthians, *Ye came behind in no gift, waiting for the coming of our Lord Jesus Christ.* He describes Christians in general as *looking for that blessed hope, the glorious appearing of the great God and our Saviour Jesus Christ.* He assures the Hebrews, *For yet a little while and he that shall come will come.* St. Peter bids us to be *looking for and hasting unto the coming of the day of God.* Our Lord himself, while he was yet upon earth, before his departure, again and again charges his disciples to be, while he should be absent, in this waiting state of mind. He says, *Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord, when he will return from the wedding ; that when he cometh and knocketh they may open unto him immediately. Blessed are those servants whom the Lord when he cometh shall find watching. Verily I say unto you, that he shall gird himself and make them to sit down to meat, and will come forth and serve them.* And, then, as if to preserve us from the temptation arising from the failure of annunciations, and earnest expectations, and hopes that have not been accomplished in past days, our Lord adds, *And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.* And all these general directions, which are applicable at all seasons of the Church, have a more immediate, direct, and special application to this particular period, by the solemnly-introduced charge of our Lord under the sixth vial now pouring out on Turkey, *Behold, I come as a thief.* It is your Saviour's command from heaven itself at this precise time, and he charges you that you should attend to it. I entreat you then as his minister, slight not his admonition ; give heed to it, search the Scriptures for their testimony, so shall you obtain oil in your vessels to make your lamps burn bright, so shall you be prepared and ready to go out with joy into the midnight darkness and to welcome his

return. *Blessed are all they that wait for him.* To them it is said, *Ye, brethren, are not in darkness, that that day should overtake you as a thief; Ye are all the children of the light and the children of the day. Let us who are of the day be sober, putting on the breastplate of faith and love, and for an helmet the hope of salvation; for God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep we should live together with him.*

3. A BOLD CONFESSION OF OUR SAVIOUR BEFORE MEN. If we can raise your faith and hope to an expecting state of mind for the return of our Lord, we give you the most powerful motive thus to confess his name. If I believe that he is speedily coming, I shall be dead to this world and its various lusts. I shall not seek the *honour that cometh of man, but that which cometh from God only;* I shall not fear the frown of man, but *fear him who is able to cast both body and soul into hell-fire.* As this hope is lively in my heart, my one object will be to be accepted with him and to be approved in his sight. It will be *a small matter with me to be judged in man's day* (ἀνθρωπίνης ἡμέρας): I shall only think of his judgment whose *favour is better than life,* whose frown is worse than death, and who has said, *Whosoever shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I deny before my Father which is in heaven.*

Whatsoever then might have been the duties of Christians in common times, now we are specially called to be *bold in our God to speak the Gospel of God, with much contention* (1 Thess. ii. 2.), and to exhort one another earnestly *to contend for the faith once delivered to the saints.* (Jude 3.) The eyes of the whole world are turned to Christian Britain. Movements here speedily affect every land. Our Protestant forefathers gave up their lives to the flames, that we might possess our present religious blessings. *Let us* then now *hold fast the profession of our faith without wavering.* Let us preserve uncorrupt the sacred deposit of Divine truth, knowing He is faithful that promised. True

it is that we are yet a little flock in the midst of enemies on every side. But let us remember who is for us,—the Lord of heaven and earth. Let us remember his sweet promise, *Fear not, little flock: for it is your Father's good pleasure to give you the kingdom.*

In this view I call you, Christian Reader, to join all the faithful and evangelical Societies of this day which speak the truth in love. And in more direct accordance with my subject, I commend to you all Protestant Associations, faithful to Christ and his truth. Be willing to suffer for the truth, even as our martyred Reformers did, and thus become their *brethren and companions in tribulation and in the kingdom and patience of Jesus Christ.* We are on the conquering side. Jesus *must reign till he hath put all enemies under his feet.* Let us put on that armour which God has given us in his Word for these days. Let the Church gird herself in the whole armour of light. Let the lamp of prophecy be lifted up on high, and, though to the world it be darkness, let it be to her as a glowing light, preceding her march, and pointing out her course and leading her on to her scenes of future triumph. Carry the war into the enemy's territories, and go forth, like Jehoshaphat, with songs of praise to the last battle, and the final victory, sublimely called in our text, *The battle of the great day of God Almighty.* This is taught us in the very opening of the vision of these vials: *I saw as it were a sea of glass mingled with fire, and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God; and they sang the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy, for all nations shall come and worship before thee, for thy judgments are made manifest.*

PART II.

THE CONTRAST BETWEEN THE MYSTERY OF GODLINESS AND THE MYSTERY OF INIQUITY.

CHAPTER I.

THE MYSTERY OF GODLINESS.

The Holy Spirit has, in the divinely-inspired Word, furnished the Church of Christ with multiplied warnings against the corruptions of Rome. Seeing then the present danger of the Church, I will now give a plain testimony from that sacred treasury, containing God's truth and the apostacy from that truth, that may help to guard the people of Christ against this fearful delusion. It is taken from the 1st Epistle to Timothy, written for the special instruction of ministers. After describing the office and order of ministers, the apostle sets before them, in immediate and solemn contrast, the true faith of Christ, and the awful departure from it, which has so largely prevailed over Christendom. *And, without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. Now the spirit speaketh expressly, that in the latter times, some shall depart from the*

*faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.**

Our Lord Christ, *received up into glory*, is the connecting link which the apostle presents to us between two great subjects; true Christian faith and its grievous corruption: true faith, the ground of all our hopes, duties, and privileges, as Christians; and its corruption in the latter times, which claims, this day, our special attention. We have on one side the house of God, the Church of the Living God, and the truths which that Church maintains; and we have on the other side the Apostasy, or unfaithful Church, with its errors; the mystery of godliness, and the mystery of iniquity.

The Ascension of our Lord is thus brought before us in a double light; as the crown of our Christian faith, and the test to discover to us antichristian corruptions. In a simple exposition of this subject, we shall be led, I trust, through the teaching of the Divine Spirit, to the mind of God on that which so largely divides the Christian world at this time. Let us consider, then, first, the mystery of godliness.

The apostle has been calling the Church of Christ *the house of God, the Church of the Living God*, and then refers to Timothy† as *a pillar and ground, or stay of truth in*

* Mr. Birks in his valuable Edition of Mede's Apostacy, gives this as the more exact translation, "But the Spirit saith expressly, that in after times some will revolt from the faith, giving heed to seducing spirits and doctrines of demons through the hypocrisy of liars (or legend-mongers) seared as with a hot iron in their own conscience; that forbid to marry and command to abstain from meats, which God created to be received with thanksgiving by them that believe and have known the truth."

† The following remarks of Bishop Stillingfleet, which I quote from Goode's "Divine Rule of Faith and Practice," will shew that this is the true application of the words, the pillar and ground of truth. "How was it possible the Church at that time should be the foundation and pillar of truth, when the apostles had the infallible Spirit, and were to guide and direct the whole Church? It seems, therefore, far more probable to me, that these words relate to Timothy, and not to the Church, by a very common ellipsis, viz., *how he ought to behave himself in the Church of God, which is the house of the living God, as a pillar and ground of truth*; and to that purpose this

that Church. The Church of God is that glorious household of God, *built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom all the building, fitly framed together, groweth unto an holy temple in the Lord ; in whom* all Christians *are builded together for an habitation of God through the Spirit.* Each faithful minister of Christ is a pillar and stay of the truth: just as he upholds, maintains, and manifests that truth in the midst of all the tempests and storms that continually assail the Church of God. God make all his ministers such pillars ! This truth is *the mystery of godliness*, a mystery *without controversy great*, the sum of our faith, the ground of our hopes, the inspiring motive of Christian love. It is the doctrine of Christ, from his incarnation to his assumption into glory. The feasts of the Church of England follow this Divine order of truth. Let us trace it as the apostle does here.

God was manifest in the flesh. We have here the all-important and glorious truth, that Christ Jesus is God and man, our one Mediator. He is truly and properly *God over all, blessed for ever*, and truly man in our nature. We have thus the true divinity of our Lord, and his real humanity. And hence we assuredly gather his all-sufficient atonement for our sins ; God *in Christ reconciling the world unto himself, not imputing their trespasses unto them.* We assuredly gather also his tender compassion and love towards man, having full sympathy with us, being touched with a feeling of our infirmities. How blessed are these truths ! How hateful must sin be to God when this incarnation was requisite ! What unspeakable kindness and condescension is in God ! What

epistle was written to him ; as appears by the beginning of it wherein he is charged not to give heed to fables, and to take care that no false doctrines were taught at Ephesus. Now, says the Apostle, if I come not shortly, yet I have written this epistle that thou mayest know how to behave thyself in the Church which is the house of God, as a pillar and support of truth. What can be more natural and easy than this sense ? " He shows that there is no novelty in it, by quoting Gregory Nyssen, who delivers this expressly as the meaning, while many others of the Fathers whose names he mentions, apply the same phrase to great men in the Church.

pity towards man! What an inexpressible magnitude and glory is there in our salvation!

Justified in the Spirit, is the next stage of this mystery: vindicated to be what he claimed to be, the true Messiah; by his life, his miracles, all that he was, and all that he did: sealed and stamped by the Spirit of God, which was given to him openly, and without measure. Having fulfilled all righteousness, and *by himself purged our sins, by one offering having perfected for ever them that are sanctified,* he rose from the dead, and was accepted as the head of a redeemed race. Thus death was abolished, life and immortality were brought to light, the atonement for sin was finished, God was reconciled to sinful man, an intercessor ever lives to plead for us, *a Prince and a Saviour, to give repentance and remission of sins,* was provided, the Holy Ghost in all his gifts was imparted by him to his Church, and he was *declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.* Blessed Jesus, we adore thee in the completeness of thy salvation wrought out for us, without any supplements of human merits! We are *complete in him, in whom dwelleth all the fulness of the Godhead bodily.*

Seen of angels is a farther stage of this mystery. We have here the Divine testimony of the Heavenly Host. At his birth they announced him; in his temptation they attended on him, in his agony and at his resurrection they ministered to him. *All the angels of God worship him.* The mystery of love in our redemption is so great as to attract the gaze and the wonder of angels. These things they are represented as desiring *to look into.* Far from claiming worship from the Church, they learn by the Church the manifold wisdom of God. O how great then that salvation which has thus been obtained for us! Never let any of us slight or neglect the salvation of Christ Jesus.

Preached to the Gentiles; we are permitted also to know and rejoice in this Saviour. So great a work of love was not wrought in vain. It was from the beginning designed for a world's redemption. Hence before his ascension our

Lord Christ gave the charge to his disciples, *Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.* This was wonderful to the Jews, who thought God's favour was limited to themselves, and viewed us as *sinners of the Gentiles*, dogs and outcasts. Hence there is a great emphasis in the word Gentiles. It teaches us that the worst, the vilest, and the guiltiest, have the freest invitations of Divine grace, and are to be called to come to him and share the glory of Christ, and to be heirs of his kingdom. Here, indeed, is a wonderful part of the mystery of godliness !

Believed on in the world. The proclamation of grace is never made in vain. When Christ came, the whole world lay in wickedness and idolatry, having no hope and without God. How different now ! How widely has the Gospel spread ; how mighty have been its triumphs ! The Gospel of Christ Jesus, the Lord of glory crucified for sin, is believed on by countless multitudes all over the earth ; in a rebellious, dark, unbelieving, perverse, and blinded world, Christ has his myriads of faithful followers ; and his Gospel brings obedience, light, hope, purity, peace, joy, and love, wherever it comes. This is a glorious mystery of Divine grace, triumphant over evil, and producing godliness among men. O may all of us, Christian reader, be ourselves living witnesses of this truth ; and manifest its blessedness to all around us.

Received up into glory closes this stupendous mystery. He begins with the humiliation, he ends with the high exaltation of our Redeemer. Our Lord's ascension is here set before us. This, indeed, in the order of time, was before the two last events. It is placed last by the apostle from its connection with the following verse :—St. Paul, amidst the triumphs of the Gospel, begins with Christ and ends with Christ. Christ is the Alpha and Omega of our faith ; and forsaking him is the source of all corruption. Well did the Church of England feel and express this when, at every coronation, our monarch is bid to remem-

ber "that the whole world is subject to the power and empire of Christ our Redeemer. For he is the Priuce of the kings of the earth, King of kings, and Lord of lords, so that no mau can reign happily who derives not his authority from him, and directs not all his actions according to his laws."

But who can comprehend the fulness of that glory into which Christ was received! He entered into the immediate and full presence of God in our nature, and wearing our very form. He sat down on God's throne, at his right hand, sharing in Divine, unshared, incommunicable worship and adoration. He entered into that glory which he *has*, as *the one Mediator between God* and man, the one unchangeable *High Priest, who ever liveth to make intercession for us.* May we be led from gazing on his ascension to his glory to look for his return, directing our minds to that promise made through the angelic messengers at the time of his ascension: *This same Jesus shall so come in like manner as ye have seen him go into heaven!* May we, and all his people everywhere, be in the true posture of a Christian;—*waiting for the coming of our Lord Jesus Christ* from heaven!

O that all Christians may have given to them understanding to *know him that is true*, and may be able to say with the apostle, *We are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life! Little children, keep yourselves from idols.* (1 John v. 20. 21.)

Nor think that these are merely theoretic doctrines—they are the very source and only true spring of *godliness* and holy living. Never can you rise to a life of true holiness and devotedness to God, but in the cordial belief of these chief and saving doctrines. This passage of God's Word may show us that any community is only a branch of that Church, as it preserves the truth, and each minister is only a pillar and ground of truth, so far and so long as he prominently maintains and upholds, not the mere circumstances of outward forms, but these primary and all-essential truths of God's Word. Our first question, as

to proving a true Church, should be, Is it built on, and does it maintain the great mystery of godliness here set before us ? Saving truth confessed and faithfully upheld is the test of the true Church, which is such while its ministers are the pillar and ground of the truth.

And in this respect the Church of England claims our scriptural and affectionate support, clearly and fully confessing, and by its faithful ministers maintaining, these great truths of the Gospel, in Articles which all its ministers are pledged to preach. It distinctly affirms that the Holy Scripture containeth all things necessary to salvation ; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation.

But the view of these vital truths leads the apostle to a solemn warning of corruption and Apostasy. Let us next consider this corruption.

CHAP. II.

THE MYSTERY OF INIQUITY.

It is truly remarkable to observe, how side by side the apostle has placed the great truths of the Gospel and the corruption of those truths ;—the faithful ministry as the pillar and ground of truth, and the Apostasy in its false doctrines departing from faith in those truths ;—the stupendous and glorious grace of God on the one hand, and the wretched bondage of human inventions on the other. We are thus shown in the strongest and plainest manner, the vanity of those claims and self-righteous observances by which the Church of Rome assumes herself to be the only true Church of Christ, and lords it over God's heritage —and we have thus fastened upon it the character of the Apostasy ; or, as the same corruption is elsewhere called,

the mystery of iniquity. (2 Thess. ii. 7.) We shall here simply follow the order of the text of the inspired apostle.

The Spirit saith. That we might see the Divine authority for this solemn warning, that we might regard it with more especial attention, the apostle brings before us more explicitly than usual, his inspiration of God in what he was asserting. The Holy Spirit, jealous of the glory of Christ, and the safety of true Christians from prevailing evils, calls him to state what he was about to mention. The Holy Spirit does not merely state the truths of the Gospel, he plainly warns Christians against the perversions of the truth. This too is, my brethren, our duty this day. The spirit of meekness and truth itself denounces Papal corruptions. It is no departure from the humility, gentleness, and love of Christ Jesus to contend earnestly against error. It is indeed the highest degree of love. We, as followers of the meek and lowly Saviour, must denounce all corruptions of the word of God, only taking heed that we do it in the Spirit of truth and meekness.

The word *expressly* seems added to meet all those infidel statements, so common in our day, of the uncertainty of truth, and all endeavours to throw doubts upon it, as if nothing were sure. God's word is plain to the simple-minded. It is not vague, uncertain, and useless, but specific and distinct, a *light to our feet and a lamp to our paths.*

The apostle next directs our attention to the period when the Apostasy should take place, asserting that it should be *in latter times.* You may observe in the first and the second epistles to Timothy, two great warnings of evil. That in the second epistle of Timothy, chap. iii., relates to the *last days,* with all the features of lawlessness and Infidelity, —days which we see to be now rapidly approaching. The warning in the first epistle relates not to the last period of the Church, but *the latter ;* it is therefore earlier in its appearance. The warning in this epistle relates not to *days,* but to times, and thus is manifestly of longer continuance, as those who know the form of prophetical expressions will more distinctly see. Hence the period is

doubly fixed to the time of Papal dominion and darkness.

Some shall depart from the faith. But if only some, how can this characterize Popery, when mighty kingdoms and generations of men from age to age have been Papists ? The word *some*, is not in the Scriptures always confined to a few. In Rom. xi. 17, the apostle says of the Jews, some of the branches were broken off ; which he afterwards applies to the nation, ver. 32. In 1 Cor. x. 10, we are told of the Israelites, *Some of them also murmured :* but we read in Numb. xiv. 2, *All the children of Israel murmured against Moses and against Aaron : and the whole congregation said unto them, Would to God that we had died in the land of Egypt.* See also Numb. xvi. 41. The word *some* is used for two reasons ; First, to show us that the corruption should never be total ; that there should always be a faithful remnant. When Elijah thought that he was left alone, God answered him, *I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.* So in the darkest ages, there were ever faithful and suffering Protesters against the errors of Rome. Another reason why the Holy Spirit uses the word *some*, seems to be the very love and eternity of that Spirit. He does not delight in evil, however large and lengthened in our eyes ; he views it as a shadow soon to pass away, and uses the lightest term consistent with truth, to describe its extent, and especially speaking as he does here, long before its full unveiling.

This departure shall be *from the faith ;* a serious declension from the true doctrines of the Gospel will mark the Apostasy. The Romanists depart from the faith of the Incarnation ; God manifest in the flesh. How is this ? does not Popery retain it ? Yes ; it retains it in words, but here is the mystery of iniquity,—it denies it in its essence and reality ; it makes Jesus a Saviour devoid of sympathy, and not touched by the feeling of our infirmities ; a hard and severe Judge, not a compassionate, tender, and pitiful High Priest, *touched by the feeling of our infir-*

mities, but one who needs the mediation of his mother to appease him. Nothing tends more effectually to destroy all faith in the sympathy of Jesus as a *partaker of our flesh and blood*, than the use made of the Virgin Mary by the Romanists. The Papists have departed from the faith of his completed atonement, or being justified in spirit; but are they not making the cross prominent in everything? Yes; but here is the mystery of iniquity,—they deny it by making necessary fresh atonements continually, in their masses for the quick and the dead. They have departed from the faith of angelic submission to Christ: but are they not full of festivals and angelic ministrations? Yes; but here is also the mystery of iniquity, they offer to them joint worship with the Lord from heaven. They have departed from the faith of a free Gospel to be preached to the Gentiles, but do they not glory in their missions to the Heathen? Yes; and here is the mystery of iniquity, they withhold the Scriptures from the nations, and the doctrine of our free and full salvation in Christ only, and lay a yoke of grievous bondage on the conscience, enjoining things as necessary to salvation which Christ has not enjoined. They have departed from the faith of God's purposes of love to every believer in Christ in all the world: but are they not here also full of professions that theirs is the universal Church for all the world? Here, again, is the mystery of iniquity,—they excommunicate and exterminate, as far as in their power, all those who reject their human traditions, and yield not themselves in entire bondage to Rome. There is hardly one article of the Christian faith which Popery does not profess in terms, and yet depart from, and take away, by its corrupti ns.

The same departure from the faith is seen in the magnifying of forms. The outward uniformity is set above vital union to Christ by a living faith, and communion of saints with all who love him. The episcopal government, and the subjection to the Pope, is set above the truths of Christ, as revealed in the Bible, and subjection to the word

and Spirit of Christ. A subordinate point, valuable in its place, is thus made to suppress a vital and essential truth: the form of godliness is used to deny the power.*

Thus the Papists depart from the faith, *giving heed to seducing spirits;* both to false teachers and erroneous doctrines. And more especially to Satan and evil spirits, who, by suggesting to our minds false principles, lead us captive at their will. In no way does Satan more triumph over us than by such seductive errors, which are by many thought to be so unimportant and harmless.

Their departure from the faith is then marked, not only in leaving true doctrine, but also in setting forth false doctrine ; and here—

First of all by *doctrines of devils*, or demons, as the original words may be more exactly rendered.

The Gentiles considered demons to be an inferior sort of deified powers ; a middle sort of Divine power between the sovereign gods and mortal men, and mediators between the two. Thus Plato says, "God is not approached by men, but all the commerce between gods and men is performed by mediations of demons." Mr. Birks shows "Doctrines of Demons in the fullest sense of the words will be those of which demons are the authors, it is true, but of which they are also the objects ; really in the sight of God and in the phraseology of the Holy Spirit, who reveals spiritual things in their true light ; but *unconsciously* and *deceptively* in the view of deluded apostates, to

* Let us watch and guard against temptations to this in our own Church. It has been stated by high authority, that the Scotch Episcopal Church is in communion with the Church of England. While the public services are essentially different, one with papal expressions and the other free from them, and every Church of England minister promises at his ordination, that he will use the Church of England Liturgy in public prayer and administration of the Sacrament and no other, the communion cannot be complete. It has also been stated that Clergymen in Scotland cannot be considered Episcopalians while they do not acknowledge the spiritual jurisdiction of the Bishop in whose diocese the chapel is situate. There is, however, danger in magnifying the form of Episcopacy above the purity of truth, while there are such grievous papal principles incorporated in the Scotch Episcopacy. And there is a serious wrong in disclaiming all Protestant English Episcopalian ministers in foreign countries where English Episcopacy has not been established. God forbid that we should ever magnify any forms so as to set them above the truths of the Gospel.

whom, as in the heathen worship, they successfully personate the deified souls of the dead, or good spirits and angels of light." You have thus clearly laid before you all the saint-worship of the Papists, and its really diabolical character. O how painfully to a Christian mind do the Romanists, especially in Papal countries, neglect Christ and give heed to worshipping the Virgin Mary and their multiplied saints! Here is the grand condemnation of Popery, justifying fully all those protests against it as IDOLATROUS, which have ever marked the true followers of Christ Jesus. The hardness of heart with which Romanists adhere to the worship of the Virgin is only to be paralleled by the similar hardness with which the Jews adhered to the worship of the Queen of Heaven, and perverted all God's providence into arguments for it (see Jer. xliv.), till they brought down his wrath to the uttermost, as the Romanists are now doing by their still more aggravated idolatries.*

The source of this corruption is described as *speaking lies in hypocrisy;* or, as it may be rendered, through the hypocrisy of liars. We have here another distinctive feature of Popery in its innumerable legends, feigned miracles, Lorettos, relics, and their imaginary power. What a mass of falsehood and hypocrisy this whole system is! Men under a strong delusion indeed can believe Papal legends; but the hypocrisy and the lie are glaring where the eyes are open to God's truth.

But how is this delusion possible as it regards mighty

* Further evidence of this idolatry is given in the Appendix. Bishop Pearson has endeavoured to set aside the application of this prophecy. He has heen fully answered hy Mr. Birks, in his edition of Mede's Apostacy of the latter times. I quote from his Introduction the following general view of the two Epistles—"The main features of doctrine in the first Epistle are free grace, diffusive love, and Divine hounty. The features of the Apostacy here pourtrayed are the exact reverse, will-worship, forced celihacy and ascetic restrictions. The main aspect of truth, in the 2nd Epistle, is holiness, Divine Sovereignty, the stern exposure of evil, and the willing sacrifice of the Martyr. The evil there warned of is still the reverse, and its main character is the lawless indulgence of self-will and sensual lust. There is thus in hoth an unity of plan and a completeness of outline. Now this unity and completencss are retained only where we refer 1 Tim. iv. to the superstition of the middle ages and the other to the infidelity of latter days, though earnests of both might he arising even then in the visible Churches of Christ."

kingdoms and nations? We have seen it before in the Paganism of Assyria and Chaldea, Greece and Rome. We see it now in that of Hindostan and China ; and the true reason is given by the apostle, *having their conscience seared with a hot iron ;* nothing more hardens and sears the conscience than deceit and wickedness in religious things.

A farther feature is *forbidding to marry.* At the very time that they exalt marriage into a sacrament, justifying the title of the mystery of iniquity, in order to gain entire power over the priests they are forbidden to marry ; and not only bishops, priests, and deacons, and all that enter into their holy orders, are forbidden, but nuns and monks. It is clear that the Holy Spirit chiefly refers to the marriage of ministers here. (See 2 Tim. iii. 2—12.) The Council of Trent accurses those who say that the clergy having professed chastity may marry.* Thus has this false religion the solitary pre-eminence in wickedness, of denying to one class systematically the first ordinance of God in Paradise.

Commanding to abstain from meats. The Holy Spirit does not here condemn abstinence simply ; occasional fasting is in other parts enjoined. But it is that yoke of bondage as to particular meats, set in the room of vital religion, which so eminently marks the Papal system, and which has been so widely fulfilled in the Romish Church. The decree of Bishop Fructuosus in Gratian is, "No monk has leave granted him to take, or so much as to taste, a piece of flesh." The rule of the Benedictine monks commands perpetual abstinence from flesh-meat, not only of four-footed animals, but also of fowls ; and this law having been relaxed, Mr. Alban Butler says, it is restored in the reformed congregation of St. Maur and others.

* The decretals of Calixtus and Innocent are as follows :—"We entirely interdict priests, deacons, sub-deacons, and monks, from contracting marriages; we decide also that according to the sacred canons the marriages contracted by persons of this kind ought to be dissolved, and the persons be brought to do penance." See Birks' Mede's Apostacy, p. xliv. and compare it with 2 Tim. iii. 2, 4, 12.

How fully, then, have you in this description all the chief features of Popery ! *

The practical lessons of such a subject are clear and all-important.

LET US HOLD FAST THE FAITH OF THE GOSPEL.—God has intrusted us, as a Protestant nation,—the chief Protestant kingdom on the earth,—with his pure Gospel. It is, while faithfully held and professed, the charter of our peace and the anchor of our hopes. It is, while received and maintained in purity and integrity, the pledge of national blessings and of personal salvation and glory. Let us then attend to the Divine directions, and HOLD FAST THAT WHICH WE HAVE RECEIVED.

LET US PRIZE THE WARNING HERE GIVEN BY THE HOLY SPIRIT. No warning is needless. Error is plausible and subtle. It is very insinuating, and will creep upon us step by step, unless we arm ourselves with the defences which Divine truth has furnished. One grand weapon by which Protestants overthrew Popery at the Reformation was the application of these plain Scripture prophecies to Popery. By the same weapon we must now resist it again. We must not cast away such a weapon on any fancied ground of vagueness and uncertainty ; but duly prize the testimony of God, and search the Scriptures till our minds be fully established in the truth.

LET US BE FAITHFUL TO OUR PROTESTANT PROFESSION. We have, it is to be feared, lost something of what we once had as a Protestant nation ; let us *be watchful, and*

* I need not here enter into an examination of either Dr. O'Sullivan's view of this text, or of Mr. Govett's reply to him in his "Revelation, Literal and Future." The reader will find in the "Churchman's Monthly Review" for March, 1842, an able review, answering fully the critical objections either to particular interpretations of Protestant interpreters, or to the direct application of this prophecy to Popery. For the fuller and closer exposition of the prophecy, the reader is referred to Mede's Works : whose exposition in its great outlines, we are persuaded, never can be overturned.

The reader will find in "Rogers' Anti-Popery," a keen, original, and comprehensive exposure of the many absurdities and falsehoods of Papal doctrines, in a quaint and peculiar style, which, however, seems natural to the anthor, and which enables him to give briefly many weighty and conclusive arguments. In few works will there he found a more general and accurate reply to the whole of the Papal system.

strengthen the things that remain, and are ready to die. Great was God's goodness in rescuing us from the corruptions of Popery. Let us never go back. Let us be thankful for the light which we enjoy ! Let us hold the truth in love,—love even to those in error,—but the full, the entire truth of our complete salvation in Christ alone !

Let us be also careful to have no fellowship, no truce whatsoever, with corruptions and apostate doctrines, that dishonour Christ and ruin souls, while we have full, true, unfeigned, deep, constant, and patient love to those whom error still deceives and leads astray ! Thus shall we best meet all the modern attempts to revive and restore Popery in this land.

And lastly, *let the ascension of our Lord Jesus Christ* LEAD US TO FOLLOW CHRIST BY FAITH. He is received into glory. Let us not dwell in the murky atmosphere of human politics, strifes, and divisions, but rise out of it into the heavenly regions of peace and blessedness, where he reigns in glory, and whence he will speedily come to receive his people into mansions of eternal rest. *Set your affections on things above, and not on things on the earth ; for ye are dead, and your life is hid with Christ in God.* And so, *When Christ who is our life shall appear, then shall ye also appear with him in glory.*

PART III.

INCREASED UNION AMONG REAL CHRISTIANS URGED.

CHAPTER I.

SEASONABLENESS AND SOURCES OF UNION.

It is a solemn warning given by St. Paul, Gal. v. 15, *If ye bite and devour one another, take heed that ye be not consumed one of another.* Christians have suffered much from the neglect of this warning. Our Lord has plainly and strongly charged us ; *a new commandment I give you, that ye love one another : as I have loved you, that ye also love one another ;* and he has assured us, *By this shall all men know that ye are my disciples, if ye have love one to another.*

It is an affecting truth that Rome stands chiefly by the divisions of Protestants. She ever points to our disagreements, though they be about minor things and outward forms, and we agree in the great and vital essentials of Gospel truth ; and glories in her unity, though it be merely a formal agreement in outward things, and a bare profession of Catholic truths, joined with most antiscriptural and fatal errors.

The Church will not always be thus disunited. The prophecies are clear. *There shall be one Lord, and his name one—I will give them one heart and one way—Ephraim shall*

not envy Judah, and Judah shall not vex Ephraim. To wait on God, in the way of duty, effort and prayer, for the accomplishing of these blessed prophecies, is our happy privilege at this time.

It has appeared to me exceedingly desirable, in the present earnest struggle for great principles, to direct the attention of the members of the Church of Christ, and especially of my own Church, to the great duty of cultivating Christian union with all who truly love our Saviour. Would that I and my readers might attain one of the last beatitudes, "Blessed are the peace-makers."

There have been so many valuable works on this subject of late years, that it is unnecessary to dwell on the general importance of Christian union. It is the test of real love; it is founded on the command of our Lord Christ; it is a mighty means of influence on the world, which ever finds its chief stumbling-block in the divisions of Christians.

Its special seasonableness at this time arises from the vast field of duty now opened to the Church of Christ, and specially requiring combined action that we may enter in and fully cultivate it; from the mighty enemies, now rising everywhere in their full strength to oppose the Gospel of our Lord; from the manifest disposition which God has largely given to his true people to desire union, and all their yearnings of heart after it; and from the approach of that blessed period, when the union of all the true servants of our Lord of every name will be perfected and completed for ever to the final blessedness of the whole world.

This subject has also peculiar importance in its bearing on the clergy of our own Church. Their station calls them to be leaders in every work bearing on the true wants and need of the Church of Christ. Their conduct and example is of peculiar weight, either as a help or as a hindrance in this matter, and if they make one solemn promise at their ordination to banish and drive away all erroneous and strange doctrines contrary to God's word,—they make another, to maintain and set forwards, as much as lieth

in them, quietness, peace, and love among all Christian people, and especially among those committed to their charge.

How then may the clergy of the Church of England promote at this time the great object of Christian union ?

We must cherish right views of the true source of this union. Only truth, drawn from the word of God and tried by living experience, can unite the souls of Christians. The more truth they thus receive and hold, the more entire and complete their union. It becomes all who believe that they have the fullest truth, to be specially tolerant of their brethren in those things in which they think they fail of the truth (Rom. xv. 1.) The more error mingles with their minds, from whatever source that error is derived, the more will there be of strife and division. Thus to pray for the Spirit of truth, and for growth in the knowledge of God and his word, is the only secret of Christian union. A spurious union, without truth, is but a confederacy of evil ; this cannot stand in the conflict, but will soon be broken up like the camp of Midian at the sound of Gideon's trumpets. Thus the first step towards Christian union is to gain more truth in the heart and in the understanding, and for this we need a much more diligent and prayerful study of the word of God, apart from all human writings.

The next step to union is to hold truth in its due proportion. All truth is not equally vital. Some things in the Gospel as well as in the Law are weightier, some lighter. This distinction is explicitly made by our Lord himself.

We should then first gain deeper and deeper impressions of those truths which most real Christians feel to be the most weighty, and have received—such as the greatness and power, the righteousness and love of God, the reality of his Providence, the grace and glory of Christ our Divine Saviour, the promise of the Holy Spirit, the work of Christ the only foundation of every hope, simple faith the only means of salvation, the need of holiness and its heart-reality, the duty of mutual love, of forbearance to be-

lievers, and of compassion to those dead in sins ; with the resurrection, the judgment to come, and the life everlasting.

We should prize every truth as given of God for our use ; but subordinate truth should have a subordinate place in our estimate of its importance. If we entirely give up even lesser truths for union, we poison the very fountain of union, which is reverence for all the truth of God. If we distort minor truths and wrest them into undue importance, all union is impossible till Christians are perfect in knowledge. Truth is a sacred trust from our heavenly Lord ; and a faithful and wise servant will give the household this food in due season ; guarding equally against folly and unfaithfulness. Everything we believe to be God's truth must be mentioned in its season, but tempered by regard to its own place in the volume of truth, and the clearness, depth, and ripeness of our own convictions. Error can never really have the evidence of truth ; but hasty, dim, and rash conclusions may be confidently held and recklessly maintained, even when union in greater things is at stake and in danger of being sacrificed.

It is a great help to Christian union to view things in the light of eternity. This would most materially tend to abate those prejudices under which we are all so apt to regard everything, and which arise from the petty circle in which, while in the flesh, we necessarily move. If we could but look at things more, and estimate them all, in their bearing on the salvation of the precious and never-dying soul, it would mightily diminish in our minds the importance of things for which, losing sight of this as the great end, we often so eagerly contend. It would temper also materially our view of theoretical and speculative differences, to bear in mind and refer to actual and practical circumstances, which much alleviate those differences, and help to explain them. Thus schism is doubtless a sin. But even if the Establishment were the only true Church in this land, there might be schisms within as well as without. It is only love, real genuine love to all, that

will exclude division. Every failure in perfect love of all Christians is a real schism.* All the indulgence of such feelings outwardly, whether in word or action, is a manifested schism ; though only separation, without due cause, and from a real church, is a formal schism. And even then the evil may be shared. If the Church had been fully pure, the temptation to unlawful separation would have been less. There are "the mischiefs of impositions," as well as "the unreasonableness of separation," to be watched against. And again, if the spirit were more pure and heavenly, even a lawful separation might be kept free from many evils of strife, passion, and bitterness. So in the evil of secularity, no doubt Established Churches are more open to it, but not they only. The political spirit may infect those even most, who profess that religion and politics are entirely independent of each other, and a political spirit may be one of the worst forms of secularity.

We may hope that we have seen so much of the issues of principles when exclusively carried out to excess, that those simply desirous of the truth, and sincerely loving the Lord Jesus Christ and each other, may be drawn in this day much nearer to each other in spirit, in confession of the truth, and in acting together, than they have ever hitherto

* I have pleasure in quoting from the heads of instructions given to his clergy hy Archbishop Sancroft, in 1688, the following directions, which, had they been generally observed, would have greatly diminished the evils of the divisions which now weaken the Church of Christ: "That they have a *very tender regard* to our brethren the Protestant Dissenters; that upon occasion offered, they *visit them at their houses, and receive them kindly at their own*, and treat them fairly wherever they meet them, discoursing calmly and civilly with them; persuading them (if it may be) to a full compliance with our church, or at least that 'whereto we have already attained, we may all walk by the same rule, and mind the same thing.' And in order hereunto, that they take all opportunities of assuring and convincing them that the bishops of this church are really and sincerely irreconcilable enemies to the errors, superstitions, idolatries, and tyrannies of the Church of Rome; and that the very unkind jealousies which some have had of us to the contrary, were altogether groundless. And, in the last place, that they warmly and most affectionately exhort them to join with us in daily fervent prayer to the God of peace, for the universal blessed union of all Reformed churches both at home and abroad against our common enemies; that all they, who do confess the holy name of our dear Lord, and do agree in the truth of his holy word, may also meet in one holy communion, and live in perfect unity and godly love." Testimonies of a similar spirit might be added from Dissenting ministers.

been, and that this may lead onward to that completed union to which the real Church, amidst all its divisions, is steadily advancing.

CHAP. II.

ELEMENTS OF UNION.

We will now consider some elements of union specially set before us in the word of God.

The most cheering and encouraging is *the sure hope given us of the final attainment of this blessing.* There is a distinct prospect given to us in the scriptures of the full and entire union of Christians in the coming kingdom of God. We might well conclude this from our Lord's prayer, *I pray for them also which shall believe on me through their word ; that they may all be one, as thou, Father, art in me and I in thee, that they also may be one in us : that the world may believe that thou hast sent me.* (John xvii. 20, 21.) When our Lord prays for such an object, he gives us a sure prospect of its accomplishment. The Apostle Paul also, in the place where he fully unfolds the nature of Christian union, and presses it upon the Church, closes his statement with this encouraging ground to present union, that all the gifts for the edifying of His body are preparatory to completed union—they are preparatory blessings *till we all come, in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.* (Ephes. iv. 1—16.) The final attainment of this union is in the book of Revelation represented to us under the beautiful figures of the Bride and the Holy Jerusalem. Let this sure hope of final union be much upon our minds. When we look on others as fellow-heirs of the grace of life, it will diffuse a hallowing influence of love in our estimate of all that they do ; and love is mighty in removing obstacles to union : love covers all things, believes

all things, hopes all things, endures all things ; it suffers long and yet is kind. Let this hope then draw us now nearer to each other.

Mutual forbearance is also much pressed in the word of God. A right view of the Church of Christ on earth would assist us in attaining this forbearing spirit. Let us remember then, that the Church is an assembly of sinners, and not of seraphs ; it is a gathering out of the world of those yet to be completely redeemed, (Rom. viii. 23,) not of those in whom the redemption is complete. Hence no Christian union is possible, but in real, and at times in much, forbearance. This spirit of forbearance has to be shown in various forms. The apostle had, in the Epistle to the Romans, made the great doctrines and the holy practice of the Gospel very clear ; yet, who can read the 14th chapter without seeing that there will always be, during the present dispensation, weakness of faith and differences in practice, and that the Divine Spirit distinctly requires mutual forbearance towards each other in these things ! Even different courses of conduct in minor things, where we are following supremely the great realities of the kingdom of God, righteousness, peace and joy in the Holy Ghost, may be equally pleasing to God, *for he that in these things serveth Christ, is acceptable to God and pleasing to men.* There are also infirmities and sins in true believers which require indeed faithfulness, but great tenderness, meekness, and forbearance. (Gal. vi. 1—5 There may also be separate communions where Christ, the one Head, is retained, and, notwithstanding this separation from us, members of such communions should be regarded by us with kindness, and their works of love with real favour. John in zeal for his Divine Master, would improperly have stopped one really aiding the cause of Christ. *Master, we saw one casting out devils in thy name, and we forbade him, because he followeth not with us. But Jesus said Forbid him not, for he that is not against us is for us.* Hence the Apostle Paul rejoiced, even amidst very serious defects, that Christ was made known ; *Every way, whether*

in pretence or in truth, Christ is preached, and I therein do rejoice, yea, and will rejoice. (Phil. i. 15—19.) The sense of our own sins and of our own blindnesses, where there is real self-knowledge, may well make us forbearing to others. All who have attained the truth, in the midst of abounding errors, know the difficulty of gaining clear truth as well as truth in its fulness. Many prejudices have to be cast off. Well does St. Augustine address those whom he opposed, on this difficulty, *Let those rage against you who know not with what labour truth is found, and how hard it is to avoid errors ; who know not with what difficulty the eye of the interior man is healed, and with what groans and sighs we get to understand the least of God.* In no way, however, are we more effectually taught to be forbearing and forgiving, than in considering the forbearance and compassion of our great High Priest. How much infirmity, ignorance, and sin has He borne with from his most faithful followers. *Bear ye one another's burdens and so fulfil the law of Christ.*

One farther element of union noticed in the Scripture, *the progressive character of Christian union*, may be here added. Much of this is indeed hidden from us at present. As each stone of the heavenly building becomes perfectly fitted for its place in that building, it is removed from our sight, and we see not the glories of that magnificent temple that shall finally be completed and remain to our everlasting joy. But even on earth our imperfect union is to grow more perfect. Just as we grow in grace, and in the knowledge of our Lord Jesus Christ, we become more really and more closely united to all the children of God. Every attainment in scriptural knowledge and in the work of the Spirit, is an advance in union. Let us then endeavour to seek more earnestly the Holy Spirit to guide us into all truth, and to sanctify us by the truth, that there being in each a real progress, there may be an increasing oneness with the whole Church of Christ. In this progress our knowledge will be increasing, our love abounding more and more, our forbearance becoming more deep and con-

stant, and our longing for full communion with all who love our Lord Jesus Christ in sincerity, stronger and stronger. Those things which seem most adverse to this union may yet, by being met with the meekness of wisdom, the gentleness, patience, and love of the Redeemer, be overruled, and be in the result found most effectually to aid the progress of Christion union, as the apostle found envy, strife, and contention turn to his salvation and the furtherance of the gospel, through the prayers of believers, and the supply of the Spirit of Christ. I cannot but hope that through increased prayer and a larger effusion of the Spirit of God, such a blessed issue of oneness may yet be the result of many of those bitter conflicts which have hitherto driven Christians so far asunder from each other, and so much weakened our power against our mighty spiritual foes, and deprived us of that enlarged communion of saints we might have enjoyed. There should, then, be a constant progress in all who have the spirit of Christ, towards the full unity of faith, and knowledge of the Son of God.

CHAP. III.

THE HINDRANCES TO UNION.

THE hindrances to this union, chiefly as they affect the case of the English clergy, may be regarded as traditional, clerical, and national, with those which concern specific doctrines.

The *traditional* hindrances to union are various. The forms or ancessories of the church are often confounded with the essence of the Church. The essence of the visible Church is, that it "is a congregation of faithful men, in which the pure word of God is preached, and the sacraments be duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the

same." But the gracious means of preserving truth in the Church may be confounded with this essence, and most unduly magnified by opposite parties, as if they were the essentials,—such as an unbroken succession of orders—a threefold, or some other special gradation of the ministry —explicit adherence to so many general councils, or to Fathers, previous to the division of the East and West, a national recognition of the truth, or conversely, immunity from State interference. If any of these are made of the essence of a Church, then unity becomes impossible. The spirit of unity and truth is grieved, and the spiritual life damped and obscured. There is great evil in refusing to recognize the work of the Spirit where marks of it are plain, because those thus manifestly under his gracious influence belong not to our particular Church. Mr. Isaac Taylor, in his *Lectures on Spiritual Christianity*, justly and very beautifully remarks, "We hold nothing to be more sacred than is the work of the Holy Spirit, when clearly manifested in the temper and unblameable conduct of Christian men. If there be any instances in which the reality of religion comes home to our convictions with irresistible force, it is when we converse with those who themselves hold much communion with God. As the agent is most sacred, so is his work ; nor can there be, as we think, an impiety more bold than that of those who, after distinctly contemplating the work of the Spirit of God, indubitably displayed in the walk and heavenly dispositions of Christian men, dare to scout it as altogether factitious, because, forsooth, the Christianity of these seeming Christians is open to the suspicion of having reached them through some indirect channel." False and artificial views of the Church of Christ, may become an idol filling the whole soul, and to which every thing is sacrificed.

The *clerical* hindrances to union are not few. Some err so far as almost to make the clergy, the Church, instead of being its ministers. Others appear to hold some one particular form of outward call to the ministry of more

weight than those spiritual requisites, which are so much insisted upon, and exclusively regarded, in the word of God. The first test of a true minister of Christ is to hold the gospel, if not in its perfect purity and fulness, yet in its great essential elements, as living principles in the heart, and then to teach others what we hold. There is great evil in too wide a separation of the clergy and the laity. It is an evil equally prejudicial to both classes,—filling the clergy with pride and ambition, and leading them to lord it over God's heritage, and filling the laity with apathy and worldliness, and indifference to the spiritual necessities of their fellow-men. Some seem to view ordination as a charm and a mysterious and indelible mark, not as a solemn call to responsible duties, with a pledge of Divine help to those who confide in the Head of the Church, and earnestly seek his assistance. Such views are great barriers to union. We must own what God has done for others, and in them and by them, before we can hope to supply their real or fancied defects.

The *national* hindrances to union are such as these. I cannot but feel that our own Church, the Church of England, has been too isolated, and hence has been too high-minded. We have known too little of the Church at large, and of the state of things in countries where doctrine and discipline appear in very different combinations. France, Germany, America, Switzerland, and other countries, contain true Churches of Christ, none of which have the features of our own Church. If we consider their situation we may see the most opposite deviations in those countries. We find established Arianism, or Socinianism, and established Popery, and dissenting Protestant Churches full of vigour. And we have again Episcopal Churches, living and flourishing without the State, and the Voluntary system run to seed in Shakers, Mormons, and other combinations contrary to sound doctrine and practice. A full knowledge of the actual state of the Church of Christ at large would greatly modify intemperate ardour for less essential matters; and we should learn how the forms

may vary and yet the inward spiritual life, the inner man, as the apostle speaks, be the same. And, on the other hand, the outward forms may be similar or resemble each other, and yet the inward life be an entire contrast. The great dangers of these perilous times of the last days are a love of pleasure, joined to over-valuing the form of godliness while the power is denied. The combination is striking, and may be much seen at this time in the visible Church : *Lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof; from such*, we are explicitly commanded by God himself, to *turn away*.

Specific doctrines also may be a stumbling-block and a great hindrance to union. We have seen this in the whole history of the church of Christ. It is a solemn duty to contend earnestly for the faith once delivered to the saints, when that faith is the common salvation, that most holy faith on which we are to be building ourselves, praying in the Holy Ghost, keeping ourselves in the love of God, and looking for the mercy of our Lord Jesus Christ unto eternal life. And if in contending for this, peace be disturbed, our Lord has led us to expect as much, and to suffer joyfully for well-doing. (Matt. x. 34 ; v. 10—12.) Clear exposure of fatal error, and that with earnestness, is the very path of real love. But, oh, what need we have to remember at the same time the special temptations connected with such a duty, the danger of a false fire, of the wrath of man, of pride, of seeking mere victory for our own opinions, and the danger of not answering with meekness and fear, with tenderness and compassion ! Of not looking at great things in which we agree, and dwelling exclusively on minor things in which we may differ from others. Where the controversies are on important subjects, we may too much magnify the speculative part of the subject, on which we differ, and disregard the practical part, on which we agree. The beautiful rule of the apostle here should never be lost sight of. When calling us to press toward the mark of the prize of our

high calling, he adds, *Let us, therefore, as many as be perfect, be thus minded, and if in anything ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.* I might illustrate this in those controversies which have so divided faithful brethren—Calvinism and Arminianism, Nationalism and Voluntaryism, Pædo-baptism and Anti-Pædo baptism, Presbytery and Episcopacy. It is a token of the scriptural character of the doctrinal articles of our Church, that Arminians and Calvinists, Wesleyans and Congregationalists, &c., have equally concurred in them.

But where there is glorying only in the cross of Christ and the new creation unto holiness, there we may say with the apostle, *As many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.*—Gal. vi. 14—16.

CHAP. IV.

THE MOTIVES AND MEANS OF UNION.

THE *motives* are very multiplied. It is enforced by all the solemnity of repeated *commands* and exhortations. *Be of the same mind one toward another. The God of patience and consolation grant you to be likeminded one towards another according to Christ Jesus, that ye may with one mind and one mouth glorify God. I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and the same judgment.* The Lord of heaven and earth thus plainly requires his people to be one. We are also surrounded with mighty *enemies*, and division weakens us and strengthens them. The revival of *Popery*, though so clearly denounced in the word of God as the great

incorporate enemy of Christ and his truth, and the favour which Popery and Socinianism have met with from the rulers and men of this world, so painfully manifested in partial favour to Socinian endowment, and in the recent endowment of Maynooth, should draw the hearts of all sound Protestants into oneness. The open and avowed *infidelity* both on the Continent and in this country ; joined with the more hidden infidelity disclosed more cautiously, and therefore perhaps the more dangerous ; and the spirit of *lawlessness* which casts off all the restraints of the word of God ; these enemies on every side are pressing on faithful Christians who confess Christ and are often as sheep in the midst of wolves. Our strength to resist these many enemies, next to our union with Christ, and in connection with that, is in our union with each other. We have also the same inward foes. We each have to contend with unbelief, impenitence, and hardness of heart. What Christian does not groan over his inward corruptions, and the way in which his spiritual foes and his iniquities prevail against him ! We may much help each other in the good fight of faith, and give to each other all the strength and comfort of sympathy, by more developed union. The glorions *promises* in the horizon furnish other powerful motives. What a prayer ! *That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us.* It is such a full, deep, mutual, comprehensive, and Divine union as may well even now draw us nearer and nearer to each other. It is certain all that believe in Jesus through the word of God will thus be for ever as one, and the time is hastening on, so that this full union seems at the door. Well, then, may we be forbearing and forgiving now. *Behold, how good and pleasant it is for brethren to dwell together in unity,* even here ; but what will the perfect oneness be, when we are presented faultless before the presence of His glory with exceeding joy—when we breathe the atmosphere of full complacent love to each other in the heavenly kingdom ? But, in the meanwhile, another motive to union

is this, the immediate *duties* that require concert and full sympathy and partial co-operation. Called out of darkness into the light, the marvellous light of the Gospel—we have to diffuse this light in a dark world, "shining as lights in the world, holding forth the word of life." How vast and thick the darkness! how valuable every help to dispel it! How unspeakably important that our fellow-men should, as much as in us lies, be delivered from the power of darkness, and translated into the kingdom of God's dear Son. God is to be glorified by an united confession of his truth; men are to come to the knowledge of the truth that they may be saved, and our own happiness is for ever increased by the increase of the saved. Our country is if possible to be preserved from the apostacy of Popery and the open rebellion against God which we see in avowed Infidelity. And, if we include all real Christians of every denomination holding the Head, the true Church of Christ is still a little flock, and the world, though outwardly in the visible Church of the baptized, vastly at present outnumbers the elect of God of every name. However real Christians may differ in their denomination, those who truly believe in Jesus and love the brethren are infinitely nearer and dearer to each other than they are to the worldly-minded or the self-righteous, who may be outwardly in the same Church. Let the world then see again how these Christians love one another, and that there is a power of godliness, a real spiritual life, a life of faith, hope, and love, a oneness in Christ Jesus that distinguishes all the children of God, the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named.

With regard to the *means* of union, the Holy Spirit being the great original source of the unity of the Church, and being especially given in answer to prayer: the first of all means is mutual prayer. This our Lord has taught us in his closing petitions of his prayer with his disciples. (John xvii.) And how particularly fervent are the prayers of the Apostle Paul on this subject. He speaks of it

as his great conflict for his disciples in his prayers, *that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God the Father, and of Christ.* Praying for each other, and praying with each other in the social circle, and in those Societies in which we can even now unite, will tend to draw us nearer and nearer together. With mutual prayer, let there be in each, candid and frank acknowledgment of our infirmities. *Confess your faults one to another,* has been abused by the Papists to justify auricular confession with its multiplied evils—let it be redeemed from evil, and rightly used among Protestants, in the ingenuous confession of the sins of our respective communions. I do from my heart mourn over the sins of my own beloved Church. The hard severity with which it has treated in past days conscientious scruples; and hence the sin of expelling the 2,000 Nonconformist ministers in 1662, by an Act of Uniformity, mischievously rigid and self-destructive to its own best interests, as it regarded the Nonconformists ; * the present vile trafficking with livings for mere earthly advantage ; the want of any adequate discipline,—which enables the most unholy characters to find shelter in it ; the general worldliness and secularity of all classes ; the worldly motives under which so many enter the ministry, and the mere political reasons which have so often governed statesmen in the appointment of the bishops. While I feel that great

* It must not be denied that the act of Uniformity has been some safeguard against Romanism and Infidelity, and care is needed lest in meddling with that safeguard, a flood of greater evils than we now have from it should be let in. The unalterable law of the Medes and Persians made with the limited foresight of man, however, sent Daniel to the lions' den. Human laws respecting forms and ceremonies being always made with limited knowledge, may become a bar to unity, instead of a help to unity. The great truths of religion testified in our Church, and the testimony against great errors, must be maintained at all costs, for the wisdom from above is first pure and then peaceable. But desire for larger liberty in outward forms and ceremonies, and for freedom of choice in the particular prayers, and of extempore prayer at suitable seasons, and for a far larger provision of prayers, may be perfectly consistent with the unity of the Spirit in the bond of peace, and with an unfeigned assent and consent to every thing contained in the Liturgy, as it regards the present use of it in the Church of England.

truths are witnessed in our Establishment, and are to be firmly maintained ; and also that all authority is derived from Christ, and to be used according to his command, and for his glory, that our nation may become sincerely and consistently a Christian nation, I yet also see vast evils to be purged out, and to this as faithful servants of Christ we must bend our efforts. With this confession of the sins of our own communion, let there be also a full recognition of what God has wrought in others and by them. For my part I must acknowledge my great obligation to the Fathers of our Churches, to the foreign Reformers as well as our own, to Puritan and Presbyterian writers, to Baxter and Owen, Flavel and Howe, Erskine, Trail, and Rutherford, Hall and Fuller, and innumerable other blessed men of God of other communions than mine, besides those excellent men who are now living witnesses of the gracious teachings of the Holy Spirit, making them faithful heralds of the great truths of the gospel. For my part, overlooking minor differences and infirmities, I cordially rejoice to aid in the missions of the Churches of Scotland, as well as in those of Wesleyans, Congregationalists, Baptists, and others, holding the Head, Christ our Saviour, to spread his gospel among Jews and Gentiles. I see what God has done by them. I view them as mighty auxiliaries to our common Christianity, and I rejoice in their labours, praying that a full blessing may rest upon them. I feel assured that many a Dissenting brother is glad to shew the same returns of love to our labours for Christ in the Church of England amidst our infirmities and partialities. The existing Societies for saving the souls of our fellow-men among Jews and Gentiles furnish us, in my view, with an unexceptionable and a delightful way of shewing love to our brethren who differ from us in minor things.

But what we are now especially called to, is combined resistance to Popery and Socinianism. We believe Popery to be the great apostacy of the Christian Church, and one of the most dangerous engines of Satan for the destruction

of the souls of men. While Rome continues what it is, we must contend against it. To deliver our country from the guilt of supporting it, to deliver Papists themselves from its soul-ruinous tyranny, and thus to hasten the kingdom of Christ, is the work to which we are now especially called. Let us enter into every opening of Providence for this, and we shall be drawn nearer and closer to each other, and become more compact and invincible as the good fight of faith in which we are now contending becomes hotter and hotter, till our Master returns and gives us the complete victory. But let us never lose real love to Roman Catholics or Socinians in all our conflicts with them ; nor forget that one great object should be, in all our warfare with Popery, to say to those under its delusions, *Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.* God give us a heart of deep compassion and of fervent and glowing love to every Papist ; from the Pope to the lowest abettor of its delusions.

And as to our differences with our fellow-Protestants, may God dispose all hearts to a calm and full examination of points of difference ; may God give us all a willingness to believe that we are not perfect in wisdom ! We shall find that no Christian is perfectly in the wrong in all things in which we may differ from him, and that a half-truth often underlies a seeming error. By getting at this truth, and bringing it out in full acknowledgment, we shall disarm the error of its chief strength, and gain perhaps the whole heart of our brother.

A farther means of union that I would mention, *is earnest and real love*, that is, likeness to God himself. As the apostle so beautifully puts it, *Beloved, let us love one another, for love is of God, and every one that loveth is born of God and knoweth God. He that loveth not, knoweth not God, for God is love.* God Almighty then teach us to love one another !—to think in love, to feel in love, to speak in love of our brethren, in all our clerical, and social, and Society meetings ; to cover their defects with the mantle

of love, remembering our own defects, and like Christ, shutting our eyes from seeing evil, Isa. xxxiii. 15, and putting a really kind construction on actions wherever they will bear it. Oh, if the writer may judge of others by himself, how partial we all are, how we fail in love! May we long for, and haste unto the coming of the day of God, and that great gathering together of the general assembly and Church of the first-born, and the singing, with a loud voice, of that one song, *Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And I heard every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.*

The exaltation of our Lord Jesus Christ is both the issue of the perfected union of God's children, and a vast means of union now. As the loftiness of man is bowed down, and the Lord alone exalted by us, there is oneness given to us. Those who remember the wars in which we were engaged during the French Revolution, may recollect that as the struggles with our great enemy became more intense, our attachment to our beloved monarch George III. increased; vast sacrifices were willingly made, and there was a oneness of loyalty moving the great assemblies of his subjects whenever he was present, and we were drawn into an union of feeling and interest beyond what we had ever before experienced. Thus, also, in that far more important conflict which the Church of Christ is now sustaining, not for an earthly but for an heavenly kingdom, not for temporary welfare, but for eternal life, not for the deliverance from evils inflicted by an oppressing tyrant in this world only, but for salvation from more grievous and eternal bondage, and bringing safe to a heavenly inheritance millions of precious souls that they may live for ever in the light of God's love—the more arduous the conflict becomes, the more let us seek the exaltation

of our one Saviour and King ; and deepened loyalty to him will bind our hearts together with a cordiality, fulness, and glow of feeling, which we have never yet experienced, and which will be lasting as eternity.

CHAP. V.

THE PRACTICAL CARRYING OUT OF UNION.

HAVING sought to establish general principles for the furtherance of Christian union, I would now carry out these, and practically illustrate them. No doubt the carrying out principles in daily conduct is the great difficulty. A war between the flesh and the spirit accompanies the whole course of believers, from arduous struggles within to maintain real communion with God in the closet, to the fullest reign of Christ over our renovated earth.

Its real beginning is in *the grace of God, flowing from himself, and increased in communion with him.* When the heart of a fallen sinner returns, under the drawing of the Holy Spirit, to one reconciled Father, through one Mediator, and obtains his mercy—it has oneness with all who are thus taught. *Through him we both have access by one Spirit unto the Father.* Every Christian knows the immense difficulty of maintaining heart-communion with God our Saviour, and walking closely with him, not merely through the day, but also in the most retired and the most solemn seasons of worship. Every Christian is compelled, by his experience, to see the truth of our Lord's words, *No man cometh unto the Father but by me,—without me ye can do nothing.* Close communion of the heart with God is the great help to all real and close union with his people. We must begin here if we would widely prosper in this object.

Family union may be viewed as the next step. How close and entire the union of a Christian husband and

wife! What thoughtfulness, tenderness, and sympathy there is in this union! What perfect oneness of interest, care, and affection! As the family grows, how it increases and spreads! Parents, children, relatives, friends, feel the happy influence. The contact in a family is, indeed, very close: and mutual infirmities require faithfulness and constant forbearance, but where these are attained, the union deepens and widens. The children, trained up in the way they should go, and drawn by the same Spirit, become attached to each other with strength and fulness of love, and feel the deepest interest in each other's temporal and spiritual welfare. I doubt not England has at this moment thousands of such happy families, having myself been in the very bosom of many such families. The gospel is the root of all their blessedness. Enlarged Christian union has an illustration in this family union. All the different gifts of each member of the family add continually to the usefulness and happiness of all, and they daily quicken each other in mutual improvement, and to be blessings to all around them.

Church union is a farther advance, including many families. The constant contact with man's daily infirmity is not so great in individual instances, but it is multiplied, and the ties of union are not so many nor so strong. We are compelled, indeed, to distinguish between those whom we believe to be passed from death to life, and those whom we, by their fruits, are constrained to fear, have only a name to live and are dead. To the first brotherly kindness is due, but to all love is due, and the Christian will *add to brotherly-kindness charity*, or love. Nor are we to stop till we attain the grace for which the apostle prayed, *The Lord make you to increase and abound in love one towards another, and towards all men, as we do towards you.* The same principles will govern us in acting towards other Churches in our own communions, which have the same standards of doctrine and Church fellowship.

Full union with *Churches of other denominations* is a farther blessing to be desired, both for withstanding our

common foes and for our mutual edification. Great impediments to this union have arisen from the undue exaltation of the Establishment principle on the one side and of the exclusively Voluntary principle on the other, or of Episcopal, Presbyterian, or Congregational forms of Church Society. Let us acknowledge our views here to be things that are subordinate, and not things that are essential. The union in spirit is given to real Christians in the teaching of one Spirit, and the union in confession of many great principles is a fact already attained. The union of acting together in benevolent and religious objects is advancing. The union of acting in Church fellowship is at present impeded by that discipline in our respective communions which is a guard and protection against many evils. It would at present only be a stumbling-block in the way of completed union, and make it more distant, rudely to break through the discipline which that particular Church to which we may belong has established, at least, without the large concurrence of the most devoted members of that Church. Such a completed union is to be our aim ; but we are not ripe for it yet. I fear dangers must thicken, and we must endure far heavier trials and afflictions before we can mutually make those concessions which are requisite for this oneness, and for the enjoyment of this fulness of love.

In the meanwhile, growing and full knowledge of and *union with, foreign Churches,* may most materially aid the progress of union with brethren of other denominations, We are not brought into direct collision with our Protestant brethren abroad. We can sympathize with their trials without any rivalry between our flocks. The greatness, the zeal, the piety, and the numbers of their followers do not raise unhallowed feelings in our own minds, and hence we can look with more candour at differences, which are too apt to magnify in rival communions at hand. Thus we may gain lessons of the real littleness of those things which here have occasioned unhappy disputes. Let us rejoice, then, that the state of Protestant Churches abroad

and efforts for their benefit, are more and more brought before British Christians. These efforts of Christian love for their good, and the visits of Merle d' Aubigné and other exellent men to us in this country, will help to draw all British Christians, I trust, nearer to each other.

Since the author first published these thoughts, a blessed progress has, he trusts, been made in this great object, by preliminary meetings at Liverpool of influential members of nineteen different denominations, who unanimously agreed to invite to aid them, those who hold what are usually understood to be evangelical views in regard to such important matters of doctrine as the following ;—

" I. The divine inspiration, authority, and sufficiency of Holy Scripture.

" II. The Unity of the Godhead, and the Trinity of persons therein.

" III. The utter depravity of human nature, in consequence of the fall.

" IV. The incarnation of the Son of God, and his work of atonement for sinners of mankind.

" V. The justification of the sinner by faith alone.

" VI. The work of the Holy Spirit in the conversion and sanctification of the sinner.

" VII. The right and the duty of private judgment in the interpretation of Holy Scripture.

" VIII. The divine institution of the Christian ministry, and the authority and perpetuity of the ordinances of Baptism and the Lord's Supper."

Other resolutions of similar importance were passed. I add the following.

" That, as the Conference rejoice in the substantial agreement which exists among the people of God, so they are deeply impressed with a sense of the importance of exhibiting and carrying out that agreement : believing as they do that the alienation of Christians from one another, on account of lesser differences, has been one of the greatest evils in the Church of Christ ; and one main hindrance to the progress of the gospel ; and that the aspect of affairs, in

a religious view, both at home and abroad, is such as to present the strongest motive to union and co-operation.

"The design of this alliance shall be to exhibit, as far as practicable, the essential unity of the Church of Christ, and at the same time to cherish and manifest, in its various branches, the spirit of brotherly love,—to open and maintain, by correspondence and otherwise, fraternal intercourse between all parts of the Christian world,—and, by the press, and by such scriptural means as, in the progress of this alliance, may be deemed expedient, to resist not only the efforts of Popery, but every form of antichristian superstition and infidelity, and to promote our common Protestant faith in our own and other countries.

"That this meeting desires to express its humiliation before God and his Church, for all the divisions of the Christian Church, and especially for everything which we ourselves may have aforetime spoken, in theological and ecclesiastical discussions, contrary to speaking the truth in love : and would earnestly and affectionately recommend to each other, in our own private conduct, and particularly in our own use of the press, carefully to abstain from, and to put away all bitterness, and wrath, and anger, and clamour, and evil-speaking, with all malice ; and in things in which we may yet differ from each other, still to seek to be kind, tender-hearted, forbearing one another in love, forgiving one another, even as God, for Christ's sake, hath forgiven us ;—in everything seeking to be followers of God as dear children, and to walk in love, as Christ also hath loved us.

The author would add, that, after attending innumerable meetings during 33 years, for the great religious Societies, he never witnessed a greater manifestation of the graces of the Divine Spirit, in the overflowings of Christian truth, forbearance, and love, than at the meetings held October 1, 2, and 3, 1845, at Liverpool ; and he would affectionately commend the effort to the earnest prayers and support of all his readers, that the mighty difficulties yet in the way of real and full union among the

servants of Christ, may, beyond all our fears and all our hopes, be surmounted.

At present all union must be imperfect ; even in the best constituted Churches it is so. But it is a great attainment if we can sympathize with each other, and shew a brother's heart, in each other's labours and efforts for saving souls. It will, I doubt not, if God assist us in maintaining this, be attended with innumerable blessings, and with growing and deep and full union.

Great wisdom, forbearance, and love, will be required, to diffuse through all the cities, towns and villages of our land, the spirit that animated the Liverpool meetings. God enable his servants to carry it into effect, in all the subdivisions and sections of the Church of Christ, amidst the apparently jarring interests of the different denominations in each place ; so that at length it may be said, amidst all minor differences, "See how these Christians love one another, and help one another. See how they strengthen one another against every thing contrary to the meek, humble, loving, holy, heavenly mind of Christ, and withstand all vital and soul-destructive errors, and seek everywhere to rescue their fellow-men from Antichristian delusions and practices."

One help to this will be for each to bend his main strength to spread the gospel of Christ amongst those neglecting all ordinances and all means. The Apostle's rule, to go where Christ was not named, must be our rule. Rom. xv. 20, 21 ; 2 Cor. x. 13—16. He felt a peculiar interest in his spiritual children (1 Cor. iv. 15), and considered all magnifying of particular teachers as carnal (1 Cor. iii. 4, 5). Attempts, then, on all sides, by speaking perverse things, to draw away disciples after particular teachers, must be discouraged. (Acts xx. 30.) We must avoid the envying of Ephraim and the vexing of Judah. There is enough for us all to do in the most favoured spot in England, in seeking to bring to Christ those who neglect the house and day of God, and are living in worldliness and sin. And there is the wide world besides, all open to

the most lively faith, the most burning zeal, and the most glowing love of true Christians.

I cannot go farther in removing practical impediments to union than the golden rule of the Apostle Paul. He had been describing his own course, as counting all but loss for Christ, desiring above all things to be conformed to him, and to press toward the mark for the prize of the high calling of God in Christ Jesus. In this great character of our spiritual life and common hope, real Christians all agree, and the apostle exhorts them to continue so agreed. *Let us therefore, as many as be perfect, be thus minded.* He then gives us the rule to which I have referred, and with which I would close my letters: *And if in anything ye be otherwise-minded, God shall reveal even this unto you.* It shows us that there may be some obscurity over a subject on which true Christians differ, to be removed, as far as regards their seeing the exact truth, only by God himself, before they can arrive at entire oneness of mind. Here, then, is one great help to enlarged union, to be constantly looking upwards, imploring God to unveil and disclose to our minds those hidden things, ignorance of which separates us from any of the faithful brethren. But till God graciously do this for us, we have one simple rule, *Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.*

May every reader help to carry out these hints, and have a full reward in the growing union of our fellow-Christians of every name, but who are one in Christ Jesus.

PART IV.

THE NEED OF INCREASED EFFORTS TO INSTRUCT OUR OWN POOR.

CHAPTER I.

THE VARIOUS CLASSES CONCERNED IN THIS DUTY.

In the parable of the supper we see a progressive earnestness in the invitations to partake of the feast. First, many are invited who excuse themselves; then the poor, the maimed, and the halt, and the blind, are invited, from the streets and lanes of the city. And, lastly, there being yet room, the messengers are sent into the highways and hedges to compel men to come in, that the full heart of love of him who makes the feast may be satisfied. We seem to have arrived at these last stages of the dispensation of the Gospel.

This corresponds to the direction given in the close of the Jewish Dispensation, in Zech. xi. 4, 5. *Thus saith the Lord my God: Feed the flock of the slaughter; whose possessors slay them, and hold themselves not guilty: and they that sell them say, Blessed be the Lord; for I am rich: and their own shepherds pity them not.*

These words introduce a remarkable prophecy of our Lord's first coming in the flesh to save the lost sheep of the house of Israel. The prophet Zechariah hears a voice

from his God, *Feed the flock.* The prophet, as it appears from the whole prophecy, is the representative of the Saviour, to whom in its fullest meaning, the address is made. The description applies to the Jewish nation, in part when Zechariah lived, but yet more fully and accurately in the time of our Lord, when he was literally sold, as is predicted in this prophecy, for thirty pieces of silver. All other means of helping Israel having failed, patriarchs and judges, kings and prophets, having been sent and rejected again and again,—one more attempt shall be made for their deliverance. *Last of all He sent unto them his Son, saying, They will reverence my Son.* He is the chief Shepherd. The poor of the flock that waited on the Lord knew that it was the word of the Lord ; but the rulers, as it is predicted here, abhorred him, and valued him at the price of a common slave, and the nation was then given up to ruinous contentions at home, and to overthrow and destruction by its enemies abroad.*

All these things are written for our admonition, upon whom the ends of the world are come. The situation of the Jewish nation before its apostacy and rejection, and the instruction given to them in this prophecy, furnish solemn and weighty lessons of Divine wisdom and instruc-

* There are some valuable remarks on this prophecy in Dr. M'Caul's translation of Kimchi on Zechariah. He states,—"This prediction informs us, *First*, that before the destruction of Jerusalem the Messiah should appear as the shepherd of the people; *Secondly*, That none but the poor should attend to his word; *Thirdly*, That the rulers of the people, the shepherds, should abhor him, and should therefore be deprived of their power; *Fourthly*, that the Messiah should be valued at the price of a common slave; *Fifthly*, and lastly, that the people should for their sins be torn by civil feuds and oppressed by ungodly rulers. The great question, then is, whether these particulars have been fulfilled in the history of Jesus of Nazareth. The most superficial knowledge of the gospel will compel us to answer in the affirmative. The prophecy is sufficiently obscure, except when illustrated by the fulfilment, to prevent the possibility of a fraudulent adaptation of the history. The excessive difficulty which the Rabbis found in interpreting it, and the wide difference of their sentiments as to the meaning, show that it is not a passage that would readily occur to an impostor; and the nature of the circumstances predicted, rendered the accomplishment impossible by the will of any such character. The valuation, at thirty pieces of silver, depended on the will of the rulers; the rejection by all, but the poor of the flock, was not in his own power. The purchase of the potter's field was the act of the council. Put all these minute details together, and the conclusion must be, that the history of Jesus is authentic, and that it accurately fulfils the prophecy."

tion, of warning and admonition, to ourselves and our own country, now fast ripening in a similar apostasy.

This subject points out in a remarkable manner the present state of this great Protestant nation, which God has so remarkably blessed, as He did Israel of old. It will lead us to a scriptural view of the present affecting spiritual destitution of our own country, and furnish us with express Divine encouragement for every work of mercy in instructing the poor.

In the midst of the vast wealth and prosperity of this country, there are deep spiritual dangers, not only ruinous to multitudes around us, but also ripening our country for destruction. This state of things calls loudly for most zealous and self-denying exertions on the part of the true servants of Christ, and here we have the divinely-appointed way in which those exertions may be most effectual for the good of our country.

May our God graciously quicken all in gifts and labours to promote that great object, furnishing our country with faithful pastors and teachers adequate to its real wants.

Zechariah speaks of *the flock of the slaughter, whose possessors slay them, and they that sell them, and their own shepherds pity them not.*

We have here a lesson of warning to all classes amongst us. The various divisions of society are represented, and the different forms of spiritual selfishness which they assume are distinctly brought out. The people at large are viewed here by those over them merely as a flock to be slaughtered for the provision of their wants. The prophet shows, that real regard for their higher, their spiritual, and their eternal interests is forgotten, while those who are over them regard supremely their own advantage. It is well to see this selfishness in its worst form, that we may be effectually guarded against it.

In considering the various classes represented, we may notice that—

1. There is first THE FLOCK ; the sheep of the house of Israel. This is a common figure describing the professing

people of God. *The Lord he is God ; it is he that hath made us, and not we ourselves ; we are his people and the sheep of his pasture.* In the thirty-fourth chapter of Ezekiel this figure is illustrated at large. *Woe be to the shepherds of Israel that do feed themselves ! Should not the shepherds feed the flocks ? Ye eat the fat, and ye clothe yourselves with the wool, and ye kill them that are fed ; but ye feed not the flock.* The prophet dwells at large upon this, and Jehovah himself says, *I will set up one shepherd, and he shall feed them, even my servant David, he shall feed them, and he shall be their shepherd.* And he afterwards declares, *Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel are my people, saith the Lord God. And ye, my flock, the flock of my pasture, are men, and I am your God, saith the Lord God.* The peculiarity of this flock is, it really belongs to God : He is the great proprietor, and each sheep of his pasture is dear to Him, and has a value beyond all this world, having a never-dying life hereafter. He made all ; He laid down His life for all ; He watches, with more than a faithful shepherd's care over all ; He has the deepest interest in the good of all. There is not a human being about whom He is unconcerned. *He will have all men to be saved, and to come to the knowledge of the truth.*

Feeble and weak, perverse and defective as they may be, the ignorant and neglected poor are yet all viewed by him as his sheep. They may be lost, or sick and diseased, but still they are sheep. They may be scattered and wandering through deserts, and stumbling on all the dark mountains of error and sin, and yet they are sheep. They may be in danger of many beasts of the field, and yet they are sheep. Thus all the dependent multitudes of our countrymen through the land, baptized in the name of Jesus, should be viewed by us in this light. However they may have gone astray, and turned every one to his own way, they all belong in an important sense, to Christ. He laid down his life for them. *The Lord hath laid on him the iniquity of us all.* Oh, most tender and touching

thought! They have a relation to us infinitely near: created by the same power, redeemed by the same blood, under the same dispensation of grace, and they yet may be fellow-heirs of *the kingdom which God has promised to them that love him.*

2. There is then brought before us THE DIFFERENT CLASSES TO WHOSE CHARGE GOD HAS INTRUSTED FOR A SEASON THE CARE OF HIS FLOCK.

First, THEIR POSSESSORS. Those who have given to them of God direct power and control over their poorer countrymen; the masters and employers of all kinds. The number of such in this country is great. The vast amount of their influence, if rightly used, as we may see by some happy examples of its being thus used, would be inexpressibly beneficial. The neglect of this duty brings much guilt on the soul. There is a solemn and weighty duty arising from this relation, which is one that should be diligently used for the welfare both of the bodies and souls of men.

The prophet brings another class before us, under the description, THEY THAT SELL THEM. It includes all who profit by the labours of others. Thus the consumers of food are sustained by the labours of the agricultural poor; the purchasers of manufactures profit by the operatives of our large towns; and the people of fashion are adorned with the toil and drudgery of those whose labour supplies every ornament they wear or use. In short, those who in any way gain in property or comfort by the labours of others, without being directly their masters, come under this description, and incur moral obligations to them. Thus, all who partake of the benefit of the toil of others, have especially pointed out their duties of caring for the lower orders, from whom they derive such advantages.

One more class noticed is THE SHEPHERDS. This office is applied in Scripture doubly, either to civil governors or spiritual pastors.

It is applied to CIVIL GOVERNORS. Thus the righteous kings of the Jews were true shepherds of Israel. Their

office was to promote both the temporal and the spiritual good of the people. In doing this, they largely exerted themselves, as we see in David, Hezekiah, Jehoshaphat, Josiah, and other good kings, in promoting the knowledge of God's word and of sound doctrine, as clearly laid down in that word. It is the only light of man, the only sure rule for kings and the governments of the earth. It should be the constant aim of the rulers of a professedly Christian kingdom that, from the monarch on the throne to the very lowest office-bearer under that monarch, all authority should be acknowledged as derived from Christ ; all be used according to the directions of his word, and all be employed for his glory. In attempting to separate church and state, instead of attempting to remedy the corruptions that may have defiled an actual establishment, we may unchristianize the nation. To attempt to give support and power to those corruptions, is to concur in the mystery of iniquity. The apostate church of Rome, by the confessions of its present supreme Pontiff, has, from age to age, laboured to exclude the Bible in the vernacular tongue from the people, and places entire confidence in the Virgin Mary. It is the bounden duty of kings, prime ministers, and rulers, to use their influence for banishing atheism and ungodliness from the State, to discountenance all idolatry, superstition, and whatever God has plainly forbidden, and to seek to advance everywhere the supreme authority of Christ, the Son of God, and of his holy word.

2. THE MINISTERS OF GOD'S WORD are also spiritual pastors, or shepherds of his flock. This title eminently applies to the parochial clergy through the land. Their declared office is "to be messengers, watchmen, and stewards of the Lord, to teach and to premonish, to feed and provide for the Lord's family ; to seek for Christ's sheep, that are scattered abroad, and for his children, who are in the midst of this naughty world, that they may be saved through Christ for ever." For this end they are called by the Holy Ghost, and ordained and consecrated by those having authority in the church. And then, under the

good providence of the Chief Shepherd, they have special portions of our country assigned to them for their immediate charge. It is an office requiring constant diligence, self-sacrifice, patient labour, watchfulness and self-denial. *Woe to the idol*, or good-for-nothing * *shepherd that leaveth the flock*.

Thus we see that no human being is in a position to be indifferent to the souls of their fellow-men. No one has a right to the wretched comfort for his wickedness first put forth by Cain, *Am I my brother's keeper?* Should any one thus excuse themselves, let them remember that solemn account to be rendered to Him who says, *The voice of thy brother's blood crieth unto me from the ground.* It is a great guilt before God, for any human being to whom God has given the knowledge of his truth, to be careless about the spiritual welfare of those around him.

CHAP. II.

THE SINS DENOUNCED.

Whose possessors slay them, and hold themselves not guilty, and they that sell them say, Blessed be the Lord, for I am rich; and their own shepherds pity them not.

The neglect here reproved has various destructive forms.

1. IMMORTAL SOULS ARE FOR EVER RUINED, BY HARD-HEARTED OPPRESSION OF SUPERIORS. Whatever temporal evils may accompany this neglect, spiritual death is the very worst death that can befal man. The covetous thirsting after gain by the masters has been the ruin of countless thousands of dependents, whose spiritual welfare ought to have been cared for, and who might have been saved and blessed by them. Their ungodly example has

* See Kimchi, in M'Caul's work.

been pregnant with evil ; and they carry along with them vast trains of evil-doers. By systematic overworking of their dependents through the week, all due attention to religious duties is excluded. In multitudes of instances, for mere vanity and pleasure, such work is required from others, that the observance of sabbath duties and the enjoyment of sabbath privileges become impracticable. Vast masses of human beings are gathered together for the purpose of profitable trade, as it were, into a slaughter-house for the immortal soul, while no provision is made for spiritual instruction. Thus they are dealt with as if they were only brute beasts or mere engines for the manufacture of wealth. The system of trade with regard to large classes of society, deprives them of all religious advantages. In private life, masters of families who neglect family instruction and prayer, are responsible for the ruinous ignorance of their families and servants. Thus all masters and superiors, who have for this world's gain adopted plans of protracted labour, destructive to both body and soul, will have a fearful account to render of murdered souls in the day of Christ. The murder of the body is visited with speedy punishment ; but the murder of souls is reserved, and awaits the vengeance of that awful day.

2. But SELF-RIGHTEOUS INDIFFERENCE TO THIS HARD-HEARTEDNESS is another form of this neglect of souls. They *hold themselves not guilty.* The very conscience of sin is lost. As if owners of property, masters and superiors, had no duty but to increase their own wealth, and their own advancement in worldly things, and were at perfect liberty to disregard the souls of their workmen. Oh, odious selfishness ! Oh, vile philosophy of this world ! Very different is the standard in the judgment of him on whom we all depend for life and breath and all things. His people are the *workmanship of God, created in Christ Jesus unto good works.* Look only at the example of that blessed Saviour. Everywhere his chief attention was directed to the souls of men. *He came into the world to save sinners.* He neglected not the bodies of men, but his

chief concern was their salvation, *that they might have eternal life.* He asks, *what shall it profit a man to gain the whole world, and to lose his own soul?* He calls all his followers to be *the salt of the earth,* and *the light of the world.* The command of the Old Testament is, *Thou shalt not suffer sin upon thy neighhour;* the command of the New, *Masters, give unto your servants that which is just and equal.* And never do we give that which is just and equal when we are indifferent and careless about their souls. They may think themselves guiltless, but *the Lord will not hold him guiltless* who slays his brother's soul by his wilful neglect and indifference.

3. There is a farther sin reproved, A FORM OF GODLINESS EVEN IN THE WORST SELFISHNESS. *They that sell them say, Blessed be the Lord, for I am rich.* There may be a religious profession, with seeming thankfulness for wealth, comfort, and abundance; and yet the thanks may in God's sight be an abomination. To enjoy the social advantages of our country—to partake largely of its wealth and security—to have an income from the funded property, or from any other source—to boast of its religious privileges or pure faith,—and yet use no efforts for the millions who are a prey to misery and crime, is the very sin here supposed.* It applies to those who abound in worldly comforts, the fruit of labour from thousands who are in want and wretchedness: *They eat the lambs out of the flock, and the calves out of the midst of the stall; they chaunt to the sound of the viol, and invent to themselves instruments of music like David; they drink wine in bowls, and anoint themselves with the chief ointments, but they are not grieved for the affliction of Joseph.* Amos vi. 4—6. This sin also applies to those who rejoice or boast in their spiritual privileges in a land where millions for whom they are doing nothing, are almost heathens. Oh, my brethren, let

* My friend Mr. Pearson has remarked, "There is something almost terriblo in the reflection, that a sum equal to only one of the first-rate fortunes in Britain would if annually devoted to a measure such as the Society labours in, suffice, under God, to change a moral desert into a paradise."

us never be content with a mere selfish enjoyment of the best blessings, while neglected millions around us are in a wretchedness, either temporal or spiritual, which we have the means of alleviating. How emphatic the denunciations of Scripture, *Woe to them that are at ease in Zion—that put far away the evil day, and cause the seat of violence to come near—that lie upon beds of ivory, and that stretch themselves upon couches,* and then, describing their neglect of the affliction of Joseph as we have quoted, the prophet adds, *Therefore, now shall they go captive with the first that go captive.* Amos vi. 1—7.

4. THE INDIFFERENCE OF STATESMEN TO THE ETERNAL WELFARE OF THOSE OVER WHOM THEY RULE. Truly the shepherds, or rulers, of our Israel, have shown no true pity. True pity is to care, first, for the souls of men, —to seek to impart to them fully those truths which God has revealed in his word to make them wise unto salvation, through faith in our Lord Jesus Christ. *God will have all men to be saved and to come to the knowledge of the truth.* And it is the part of all who rule under God, as his ministers for good, to aim at this as their highest object in the government of a country. This is the fullest love ; this is really the greatest kindness. It is not true love to patronize any thing which God in his word has distinctly and manifestly pronounced to be erroneous or evil. Nor is there any obscurity in that word respecting all the great saving truths of the gospel of Christ, and all the main errors of apostate churches.

Statesmen who have themselves, in past days declared that Popery is superstitious and idolatrous, now, under the profession of giving the consolations of religion, have endowed a college to train up teachers of that idolatrous system, though God himself has pronounced his solemn judgments in his holy word, against all who favour this apostasy. They profess to be firm Protestants on principle, and yet they would teach that which, if they were really such, they must account to be soul-ruinous and destructive error. Well is it asked by Dr. Wordsworth,

"What have the students at Maynooth done to deserve this grievous wrong at our hands, which we call a boon? This cruel treatment, which we call patronage, but which is in truth persecution? What sins have they committed, that we should proclaim to these young persons, by an act of the Imperial parliament, after fifty years' experience, that the training which they receive, or are about to receive at Maynooth, deserves national confidence, demands public encouragement?" Protestant institutions languish, and Protestant bishops appeal in vain for help, and a purely Romanist College is selected for additional bounty! The extent of this spiritual indifference is seen when the instructions of a papal priest are called "the consolations of religion." A wise Protestant landlord is described as saying, "I should act against the will of the Supreme Judge of all, if I refused my assistance in order that you should enjoy the consolations of religion;" that is, of those sacrifices of masses which our Church calls blasphemous fables, and dangerous deceits, and of purgatory, of penance, and extreme unction.*

True pity, then, will farther be shown in the protection of the poor and needy. This is the character of the righteous and merciful reign set before us in the 72nd Psalm. But how far short of this have the governments of the earth fallen! Oh, how much thought there is about party debates, and how little in comparison are the powers and talents of leaders and able men turned to plans for the direct spiritual or temporal good of the poor and needy. What insignificant sacrifices do they make for this! How slow and reluctant is their course in benevolent improvements and advances, and still less in spiritual good, by

* This wise Protestant landlord is farther made to say, "I feel a conviction that I shall act more in accordance with the principles of the faith which I profess, by seeing that you have those consolations. I differ from you on religious doctrines, but still my wish is that in the hour of need you should receive spiritual instruction and consolation from the hands of those from whom you can derive them. I will consent therefore, and I will *give* you a piece of ground for a chapel;—I will *contribute* towards its construction. Nay, more, I will *subscribe something for the maintenance of that minister who is to inculcate doctrines which you believe, but which I cannot agree to.*"—*Sir Robert Peel's Speech, April* 3, 1845.

Christian legislation ! Some feeble concessions in the temporal improvement of the lower classes have been made to the truly Christian appeals and efforts of that beloved Nobleman who has, by his long, self-denying and unwearied labours for the good of others, gained the hearts of all benevolent and devout servants of Christ through the land. But as to enlarged legislation for the good of the poor, and for the diffusion and advancement of saving truths through our empire, how much remains yet to be done !

5. THE NEGLECT OF PASTORS must not be kept back. I fear many of us in the ministry, through secularity and selfishness, neglect our flocks. It is fearful when Isaiah's description applies to any pastors ; *His watchmen are blind, they are all ignorant, they are all dumb dogs, they cannot bark ; sleeping, lying down, loving to slumber : yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand ; they look to their own way, every one for his gain from his quarter.* The Lord deliver his Church from such ignorant and covetous pastors ! I fear many give most of their time to worldly pleasures or to mere intellectual pursuits, instead of giving that time to prayer and the ministry of the word. I fear many preach another gospel, and not the Gospel of our Lord Jesus Christ ; and would displace his word by their traditions, and himself by an apostate Church. How far even the most faithful come short of their duties and their desires, and are daily compelled to cry out, *Who is sufficient for these things ?* Through God's mercy there have been great advances of late years : many of the ministers of Christ have been roused to zeal in their holy duties, and the gospel is far more widely preached. God grant his quickening grace to all.

But there is still another evil : the vast multitude of souls that to all effective results are left without any pastor at all. They never hear, they have not even the opportunity of hearing the truth. Every flock ought to have a

fold, and every fold a shepherd, but far is this from being the case in Britain.

6. THE ROOT OF ALL THESE EVILS IS, WANT OF PITY IN THE HEART: *Their own shepherds pity them not.* True beneficence must be spontaneous and not reluctant; it begins with God; he is the true source of all good; he makes us *new creatures in Christ Jesus.* The primary and full source of all true beneficence is a converted heart; the soul truly *born of God and created in Christ Jesus unto good works.* Where there is this personal experience of religion, this sound root of all good, there will always be a sense of the inestimable worth of the immortal soul, as of more value than anything earthly or material, so that nothing can be given of any worth in exchange for the soul. The whole world is an unprofitable gain, if it be gained at the loss of one soul. The want of a realizing view of this truth is the cause of that indifference here reproved. Where there is a converted heart, there is also a believing view of the love of Christ, constraining the Christian to all self-denying and laborious exertions. When we see how Jesus, the Lord of heaven and earth, came down to suffer and die for us sinners, and in pity and love has redeemed our souls, how can we but show pity and love to others? The more lost they are, the more, if we feel his love to us and are like-minded with him, we shall feel ourselves constrained to follow him in seeking and saving that which is lost.

We ought to have a deep conviction of personal responsibility for the conduct of all around us. The command to *love our neighbours as we love ourselves*, acquires under the Gospel all the force of a new commandment, given with the utmost urgency by our Divine Redeemer: *This is my command, that ye love one another as I have loved you.* Oh, it is a fearful thing to have a light to guide souls from eternal ruin to eternal glory deposited with us, and yet to put it under a bushel. It is as if the keeper of the light-house in a stormy night were to darken every light, and thus occasion the shipwreck of innumerable vessels. We

are chargeable with the blood of those who perish by our wilful neglect. Would that the possessors, the sellers, and the shepherds of our British flocks laid this to heart!

What is also especially needed now is to have a knowledge of the pressing wants of vast multitudes of immortal souls. Let those awakened to a sense of their duties to God and man have distinctly brought before them the thousands and tens of thousands in Great Britain, really out of the reach of the ministry, as that ministry is at present supplied, and the actual state of their perishing fellow-creatures must awaken their pity. *Whoso hath this world's good and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?* Who can tell all the depths and the fulness of the Divine love—the original, self-existing, and inexhaustible fountain of all love in his creatures! *God is love*, and it is love that extends to the most unworthy: *God hath commended his love to us, in that while we were yet sinners Christ died for us.* For us, then, thus redeemed by the blood of his only Son, to have no pity on the never-dying souls of our fellow-creatures all around us and dependant on us must be peculiarly offensive to Him who has shown himself in such a stupendous sacrifice, thus full of love to us, and has told us, *If God so loved us, we ought also to love one another.*

CHAP. III.

THE MISERIES OCCASIONED BY THIS SPIRITUAL NEGLECT.

THE *flock of the slaughter* is the description of the spiritual state of millions in Great Britain through that sinful neglect which we have now set before you.

1. ABSOLUTE PENURY AND PHYSICAL DISTRESS LARGELY PREVAIL IN THIS WEALTHY LAND. It is an affecting

thought, that while the wealth of the higher classes of society is continually increasing, the penury and wretchedness of the lower orders is also extending on every side; there is a growing wider and wider divergence between these two classes. We need not attempt to measure out the proportion of blame—all are in fault. Assuredly the sins and thoughtless improvidence of the poor in many cases, as well as the heartless neglect and indifference of their superiors, occasion this evil: the fact is evident, and the actual condition of a society so situated is full of danger. A constantly increasing amount of distress, with a constantly increasing amount of capital, excites the cupidity, rouses the jealousy, and provokes the bitter enmity of the fallen heart; and there is no gospel with its Divine power, to alleviate evil, sanctify afflictions, and raise the soul to heavenly hopes. The actual facts of the real penury, distress, and suffering are very grievous. The minister of All Saints church in Spitalfields (Mr. Harris) says, "About a stone's-throw removed from my church and dwelling are 14 houses inhabited by 76 families, averaging about five and a half to each family, or about 400 souls. This court is without an opening at one end, and such is the state of the drainage and ventilation that I have frequently been driven out of it, overcome by its foul and fœtid atmosphere, without half completeing my desired ministrations. Of these 76 families only four can pay twopence a week for the schooling of their children--all the rest are growing up in idleness, ignorance, and vice. This is by no means the worst street in my parish." If this be the case in great and wealthy cities, similar destitution prevails in rural districts, where the wages of the labourers are reduced to a state wholly insufficient to provide adequate daily food and clothing for their families, and often they are unable to procure regular employment even at those reduced wages. In such circumstances, especially where pastors are careless, and sound religious instruction is withheld, their minds become embittered, they become reckless of character, and

ready to listen to every seducer to that which is evil. What a "flock of slaughter" is there in such neglected places, whether in the Metropolis or in the country!

2. SENSUAL PROFLIGACY OF EVERY KIND ABOUNDS IN THE MIDST OF IGNORANCE OF THE GOSPEL. Where there are no religious and moral restraints, the door is widely opened for drunkenness and licentiousness. True it is that drunkenness has received some check from the great exertions of temperance and abstinence societies. But in 1843, there were 35,479 beer-shop-keepers, besides 14,006 beer-shop-keepers brewing their own beer, in England and Wales; and 22,031,485 gallons of British, colonial, and foreign spirits, paying a duty of £7,095,261, consumed in the United Kingdom of England, Scotland, and Ireland, besides that produced by illicit distillation. Mr. Ruell, the Chaplain of the gaol at Clerkenwell, has stated that "the recollection of the dreadful scenes which he had witnessed in many thousand instances, of the desolating effects of drunkenness on the character of his fellow-creatures, now often filled his mind with horror. The children were brought up in habits of gross vice from infancy itself, and that frequently for the support, by the fruit of their iniquity, of their wicked parents. Drunkenness, more than any other vice, fills our cellars and garrets with poverty, our poor-houses with their inmates, our lunatic asylums with the most unhappy of our race, our prisons with criminals, and our streets with abandoned profligates." In one large commercial place in the north, the houses and cellars are so densely crowded and filthy, that a clergyman remarks, "After visiting such scenes, I have sometimes returned home sick as well in body as in mind; and it is often a mystery to me how it is possible for many of the poor creatures who inhabit places of this kind to exist. And what is worse, the character of the people inhabiting such localities is generally of a nature which corresponds with the wretchedness of the neighbourhood. Passing through some of the streets the day following Christmas-day, I could compare the scene

to nothing but the mouth of hell. Women, seemingly more debased than the men, were walking or staggering, just as they were able, with dishevelled hair, inflamed countenance, clad in filthy garments, loose or loosely thrown on. The time of that sacred festival had been spent in most disgusting riot and debauchery. It is melancholy to remark, also, that there appears to be much more disorder on the evening of the Lord's day than on any other of the week." The records of licentiousness are fearful. It has been stated that £200,000 a year is spent on prostitutes in the town of Liverpool. It is calculated by Mr. Talbot, the secretary to the Society for the Protection of Young Females, that £8,000,000 a year is spent by profligate men in London, for the debasing and horrible vice of prostitution. When we remember that God takes this vice into his own special cognizance, saying, *Whoremongers and adulterers God will judge*, what a flock of slaughter must England be !—what judgments must be hanging over our guilty country !—What urgent need for Christian exertions !

3. RUINOUS DELUSIONS ABOUND THROUGH THIS SPIRITUAL NEGLECT OF THE PEOPLE. Hence the SPREAD OF POPERY. Never was the situation of England and of Christendom more perilous, perhaps, from this cause than it is at this time. The tide of the Apostacy is rising on every side. Each part of the surface of our country is coming under its polluting flood. Seven years since the present Premier of England is reported to have said to a deputation from Scotland, which had an interview with him in the year 1838, and the opportunity was recently given for contradicting the statement, without its truth being distinctly denied,—"He thought it was of the highest moment that the English and Scotch Establishments should unite in these days on the common ground of the Protestant faith, in resisting the encroachments of the Church of Rome. It is impossible (he said with great earnestness) to look at the progress Popery is now making and the efforts it is putting forth, without anxiety and alarm.

The establishment of the order of Jesuits in most of the countries of Europe, the movements in Prussia, and Belgium, the increase of popish chapels and seminaries in our country, shew us too clearly what we have to dread ; and I am persuaded (he continued) that we shall ere long see a struggle arise in which we shall have again to determine the question whether Popery or Protestantism is to have the ascendancy." God give us grace, my brethren, not only distinctly to see this danger, but ourselves also, firmly, by every constitutional and Christian means which God allows us, to resist the progress of this our great enemy. Our Government alas, now has avowedly departed from maintaining the Protestant Ascendancy, and has given the weight of its influence to support institutions of the Apostacy, to favour its priesthood and withdraw all testimonies against Popery, as an incumbrance and discredit to the Statute-book. Time will rapidly decide between our Protestant forefathers and our modern rulers, which were the wisest legislators for the best good of Britain.

England has had warnings enough ; but pride and vain-glory, and fancied intellectual light and superiority, have blinded our eyes. Oh, it is a fearful thing to be given up to strong delusion to believe a lie ! TRACTARIANISM, which I cannot but view as another manifestation of the unclean spirit "out of the mouth of the false prophet," has had the command of several of our chief places of education, has had a firm seat in one university and a standing-place in the other ; and has its voice and seat also in our legislature. It has had the ear of some in high places, and of many teachers of our youth ; it has got the possession of a vast literature ; has access to colleges and to schools, to palaces and pulpits ; to mansions and to cottages ; and influence over high and low, rich and poor ; it has superior talents and learning at command ; and thus has growing means to pollute the whole land.

I would here bring before you that noble testimony which the first Protestant Archbishop of Canterbury, who sealed the truth with his blood in the fires of martyrdom

at Oxford, gives at the end of the preface of his defence of the true and Catholic Doctrine of the Sacrament, in 1550, in the reign of Edward VI.,—"I know how Antichrist hath obscured the glory of God and the true knowledge of his word, overcasting the same with mists and clouds of error and ignorance through false glosses and interpretations. It pitieth me to see the simple and hungry flock of Christ led into corrupt pastures, to be carried blindfold they know not whither, and to be fed with poison instead of wholesome meats. And moved by the duty, office, and place whereunto it hath pleased God to call me, I give warning in his name, unto all who profess Christ, that they flee from Babylon if they will save their souls, and to beware of the great harlot: that is to say, the pestiferous see of Rome, that she make you not drunk with her pleasant wine. Trust not her sweet promises, and banquet not with her; for instead of wine she will give you sour dregs, and for meat she will feed you with rank poison. But come to our Redeemer and Saviour Christ, who refreshes all that truly come to him, be their anguish and heaviness never so great. Give credit unto him in whose mouth was never found guile nor untruth. By him you shall be clearly delivered from all your diseases; of him you shall have full remission *a pœnâ et a culpâ*. He it is that feedeth continually all that belong unto him with his own flesh that hanged upon the cross, and giveth them drink of the blood flowing out of his own side, and maketh to spring within them water flowing to everlasting life. Listen not to the false incantations, sweet whisperings, and crafty jugglings of the subtle Papists, wherewith they may have this many years deluded and bewitched the world, but hearken to Christ; give ear to his words, which shall lead you the right way to everlasting life, there to live with him ever as heirs of his kingdom. Amen." God Almighty put similar thoughts and purposes into the hearts of our present archbishops and bishops.

THE DIFFUSION OF INFIDELITY is another ruinous delusion of the day. It is not merely Popery and its ally

Tractarianism that deceive men ; infidelity, or the open and avowed declarations of unbelief in the word of God, and the rejection of the Gospel, has gone forth as an unclean spirit out "of the mouth of the dragon." This has various forms, of Deism, Atheism, denial of our Lord's divine glory, and Socialism. The Socinians were frowned upon and discouraged at the Revolution of 1688 ; they have received special and peculiar favors by the baneful act of 1844, well described as the Socinian Endowment Bill. The yet more open and vile infidelity of the Socialists is full of activity and energy in its abominable missions and publications. Men in the present day verify to the letter the prediction, *When they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption.* A clergyman in a large town in the north, whose church only seats 900, while the population of his district is 10,000, has in his district a large building where infidel and socialist lectures are delivered on the Lord's-day, and the poor are induced, by infidel agency, to attend. The Socinians have also domestic missions' societies, which employ missionaries for the diffusion of their soul-destructive principles. In one place a vast number of desperately wicked and profligate people regularly congregate together on the Lord's-Day to read infidel publications, and make no secret of publicly and privately declaring on all occasions that they disbelieve the existence of God. "The principles of infidelity," it is added, "are spreading in the manufacturing districts to a most alarming and awful extent." And again, "Infidelity is no longer hiding itself among the dark haunts where vice with its consequent misery is to be found, but is rearing its unhallowed temples in our open streets, and often within sight of the houses dedicated to our God." Such a delusion as Socialism would have been impossible, had the people been well instructed in the Holy Scriptures ; had there been due watchfulness and

care on the part of the civil governors and spiritual pastors that the poor should be taught the way of salvation by Christ Jesus.

THE PROGRESS OF LAWLESSNESS in its many forms of secularity, insubordination, despotism, and oppression, is another perilous delusion. It is the unclean spirit "out of the mouth of the beast." The beast is the secular Roman empire, alienated from God, and employing its resources in lawless self-willedness; the unclean spirit appears under all the actings of despotism and tyranny, anarchy and insubordination; engrossing worldliness and hatred of the truth. Men under its influence, *take counsel together against the Lord and against his Anointed; saying, Let us break their bands asunder, and cast away their cords from us; We will not have this man to reign over us.* Sometimes it appears in the spirit of despotism and lordly tyranny, seeking to suppress the truth as it is in Jesus, and to oppress his people. At other times it appears in the lawless rejection of rightful human authority, and will not be subject to principalities and powers, or obey magistrates ordained of God as ministers for good. On one side it is the spirit of worldliness, seeking aggrandizement and wealth as the great object to be attained. On the opposite side there is a reaction, speaking against all institutions human and divine, as St. Peter and St. Jude predicted. *These are murmurers, complainers, walking after their own lusts, and their mouth speaking great swelling words, having men's persons in admiration because of advantage.* We may see this casting off the law of God, *making haste to be rich,* in the vehement competition for business and the unquenchable thirst for gain, heedless of all the sufferings of others, and especially in the dreadful spirit of gambling, carried to such an extent in railway speculations. We see it in Chartism and all its vain schemes of happiness without God. We see it in the whole system of expediency, which casts off God's truth and his holy law to attain a present peace. This volcanic state of the minds of millions in our favoured land, portends the greatest

dangers and miseries to our country, and calls for the most urgent prayers and exertions of every Christian patriot. Thus lawlessness draws the hearts of a countless multitude from God our Saviour and his holy word, the only true rest of sinful and erring creatures.

To see yet farther the evils of this spiritual neglect, we must take one other view of them : THE SENSE OF UTTER DESOLATION IN THE LOWER ORDERS LEFT THUS DESTITUTE OF TRUE RELIGIOUS CONSOLATION. The Gospel of Christ is the only sure consolation in the time of distress and affliction. Popery gives a deadly drug that stupifies the conscience—infidelity sears and hardens it. The blood of Jesus alone pacifies and cleanses. Where Christ is unknown, as he is unknown to the vast "flock of the slaughter" in our land, there must be utter desolation. There is no domestic comfort ; for the necessities of life have pressed so hard on all sides that while mothers are earning a bare maintenance, families are left without her who is to *guide the house and bring up the children* in the fear of God. All at home is miserable, from the intense toil to which females are so often called to meet the eager demands of those thirsting for wealth without regard to the welfare of those whom they employ. Nay, in our manufacturing districts, there are cases where advantage is taken of a mother's feelings to wring out of her muscles the largest amount of labour at the least possible cost of money.

The sympathy of superiors is lost throughout this system of money-getting. In the strong language of Coleridge, "the mass of the population is mechanized into engines for the manufactory of new rich men ; yes, the machinery of the wealth of the nation is made up of the wretchedness, disease, and depravity of those who should constitute the strength of the nation." This want of sympathy for the poor among so many of their superiors is full of evil. It separates wide asunder those classes which God designed to be constant sources of strength and comfort, love and union, joy and gladness to each other: the rich, everywhere the protectors, the glory, and the guides of the poor;

and the poor, everywhere the strength, the upholders, and the happiness of the rich. We see this in some happy places ; but large classes of society know nothing of the rich but as abounding in wealth and luxurious indulgences, and are left to the keen sense of their own poverty and wretchedness, unaided and disregarded.

But all this affliction to the Christian might work for his good. Lazarus, though full of sores, and wanting the crumbs of bread, was happier than the rich man who neglected him, for he was ripening for heaven. There is a yet lower desolation, that vast masses of the lower orders are, through the growth of the population, beyond all means provided for their instruction, whether in the Church or out of it ; vast masses have grown up without God in the world. They know no Saviour, they fear no God : their conscience is all in darkness ; they dread no hereafter ; they have no knowledge of the value of the soul, or the judgment to come, or the terrors of hell, or the joys of heaven. There is reason to believe that "between four and five millions of people in England and Wales live in habitual estrangement from the worship of Almighty God." They are ignorant altogether of the GOOD ONE who made them and sustains them ; who redeemed them, and is ready to welcome, to regenerate, to sanctify, and to bless them ; they are unacquainted with that blessed truth, *the Lord is good, a stronghold in the day of trouble, and he knoweth them that trust in him.* Thus they are left a prey to the powers of darkness, and speedily become ripe for every crime and abomination. Lonely and miserable, and apart from the sympathy of their superiors, they are without any adequate ministry of the word to instruct them, and lead their minds to that God by whom the very hairs of their head are numbered, and who, though man has so grievously neglected them, still watches over them, spares them, and is ready to save them. They are perishing in ignorance in the midst of the fairest portion of Christendom, and the most free, and civilized, and wealthy nation of the world. An awful retribution awaits

those who have neglected them ; they are becoming brutalized and hardened, and ready for all the temptations which the evil world ever presents.

We must not then shut our eyes to this sad state of vast masses in our country. Even our own present quiet cannot long continue uninterrupted if this course of disquietude continue. We ourselves shall be overthrown in the convulsions which those volcanic materials that have been so long gathering under the whole surface of society, are preparing for the great day of tribulation so often predicted in the word of God. It is our duty to labour, that our country may yet be distinguished as a faithful Christian kingdom, protesting distinctly against anti-Christian error, and upholding God's truth. To this high aim we should bend our exertions. But, even if we fail in this, and the supreme power over us become apostate or infidel, and God's judgments come upon our land, a large election will be gathered out of it. Oh may we and they be prepared and ready for the personal coming of our Lord Jesus Christ, now, as I believe and have long testified, near at hand ; and be strengthened to confess him, and be faithful unto death, in all the trials through which we may yet have to pass.

Blessed be God, his Church has in him at all times a refuge and strength, and especially he is *a very present help in time of trouble.* He has given his people in this season of grace a great work to do for him, full of blessings to man. *When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.* All the sins aud miseries we have had to describe, should but quicken our diligence in using his appointed means of remedy.

CHAPTER IV.

THE DIVINE REMEDY ORDAINED.

"FEED THE FLOCK OF THE SLAUGHTER." Is the flock of Christ thus in danger of perishing through the cruel negligence and self-righteous indifference of the appointed shepherds? Do their possessors and their rulers act as if they had no regard for their eternal interests, and no care for their souls, and no pity for those in a state of spiritual death? Then God himself graciously interposes, and from him, the Lord our God, the commission goes forth to the chief Shepherd, and all true shepherds entering into the fold by him, *Feed the flock.*

You will observe, there is a third class now brought forward, and called to a great and important duty. If the destroyers and the destroyed form such large classes of society, to whom is addressed the exhortation?—Feed the flock of slaughter. It is addressed to our Lord Jesus Christ and all his faithful followers. To him and his people the high commission is given, to apply the remedy which God has provided. *I have chosen you and ordained you that you should go and bring forth fruit, and that your fruit should remain. Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering.*

In pursuance of this, OUR LORD HIMSELF CAME. With all Divine authority, his works bearing witness of his heavenly mission, he proclaimed his office. *I am the good Shepherd: the good Shepherd giveth his life for the sheep. I am the good Shepherd, and know my sheep, and am known of mine; and other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd.* Here alone is the effectual remedy for all sin and all misery. We have a

Shepherd full of pity, full of wisdom, full of power, and full of love. He goes after the lost sheep. He seeks and saves that which is lost. How the heart of every believer exults and glories in him ! *The Lord is my shepherd. I shall not want. He restoreth my soul ; he leadeth me in the paths of righteousness for his name's sake.* This is the aspect in which the prophets delight to represent our Divine Immanuel. *He shall feed his flock like a shepherd ; he shall gather the lambs with his arms, and carry them in his bosom, and shall gently lead those that are with young.* Isa. xl. 11. Under this figure he is continually promised : *I will set up one shepherd over them, and he shall feed them, even my servant David.* Jer. xxiii. 1—6 ; Ezek. xxxiv. 23. *They shall also walk in my judgments, and observe my statutes and do them.* Ezek. xxxvii. 24. And he has this glorious peculiarity, that his special care is directed most to the needy and the afflicted. Hence, in words that follow my text, he says, *And I will feed the flock of slaughter, even you, O poor of the flock,* Zech. xi. 7 ; as it was predicted of him, *He shall judge the poor of the people ; he shall save the children of the needy, and shall break in pieces the oppressor,* Psalm lxxii. 4, 12—14. For them he laid down his life ; for them he rose again ; for them he now intercedes. Oh ! thanks, unutterable thanks, be to our God, that our good Shepherd was sent on this commission. He has sought and found us, his people, or we should have been lost for ever.

And now, being found of him, IT IS OUR OFFICE TO FOLLOW HIM, and to seek to make him known to others.

For this end his people are entrusted with all they have. Every gift is given to them to profit withal, and no profit is equal to this, of saving souls. *He that converteth a sinner from the error of his ways, shall save a soul from death, and shall hide a multitude of sins.* Indeed, the most precious gifts the risen and ascended Saviour bestows, are those of *apostles, prophets, evangelists, pastors, and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.* He promises, *I will give*

you pastors according to mine heart, which shall feed you with knowledge and understanding. Jer. iii. 15; Ezek. xxxiv. 23.

This way of remedying national evils, has been infinitely too little regarded by statesmen and rulers. It is the great remedy to which our Lord himself directs us, and at the same time he guides us to prayer as the chief means of obtaining it. *When he saw the multitudes, he was moved with compassion on them, because they fainted and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; pray ye, therefore, the Lord of the harvest, that he will send forth labourers into his harvest.* Labourers not sent forth by him will do no good, and we have no means of procuring such labourers, so absolutely necessary and indispensible as fervent prayer to the Lord of the harvest.

All HIS TRUE UNDER-SHEPHERDS go forth commissioned as Peter was: *Simon, son of Jonas, lovest thou me?—Feed my lambs.* In the experience of the love of Jesus to themselves, they are to teach others. Thus Peter himself repeated the charge to us, *Feed the flock of God which is among you, being ensamples to the flock; and when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.*

There are thus three classes distinctly brought out in our text:—Those who neglect the souls of others; those who suffer from this neglect; and those who, themselves saved by Christ, seek to save others. While all others make war with the Lamb, *He is Lord of lords and King of kings, and they that are with him are called, and chosen, and faithful.* Oh! whatever it may cost, seek to belong to that blessed company, and to enter into all their works of faith and labours of love. If others in contracted selfishness and unbelief, neglect all those duties through which, duly fulfilled by all, the wants of all might be so easily provided for, and they themselves might be such blessings to all around them, it gives you the wider seed-plot; it

calls you to the high office of being larger and larger benefactors ; it stamps upon you the holy and most beneficent character of being *the salt of the earth.* True it is you have the larger sacrifices to make ; true it is, you have now the more privation, and toil, and suffering, with reproach also, but you have the more magnificent seed-time and the fuller glory at the Lord's coming ; and in the strength of faith in his promises, and the fulness of expansive love, God calls you now thus to glorify his name.

We would now proceed to those duties which concern all who desire to do the will of Christ in feeding his flock, and I would notice these things :—

1. To PROVIDE PASTORS FOR EVERY FLOCK. The division of our country into parishes was long before all the corruptions of Popery were fully established. It can be traced as far back as 970. They were endowed generally by lords of manors and landed proprietors, and it thus was intended to provide religious instruction in the faith of Christ for every part of the population. It probably was at one time quite adequate, as far as the local division was concerned, for that object. But population has so increased, as vastly to have exceeded all the provision that has been made. In 1377, in the reign of Richard the Second, it appears from a census, then made, that the population of London was only 35,000 ; of York, 11,000 ; of Bristol, 9,000 ; of Norwich, 6,000. The enormous increase from 35,000 to 2,000,000 in our metropolis, and the growth of petty hamlets into vast commercial towns, have been met by no corresponding provision of pastors or churches. Thus on a large scale the increase of the population has been above 200,000 persons each year for many years, and hence the provision now made for the religious instruction of the people of England is exceedingly defective and insufficient. There has been no adequate growth of religious zeal, and there are now very few parishes where the additional help of a faithful minister in deacon's orders, and Scripture readers, would not be

really valuable. In the overgrown parishes of towns and cities, where the increase of the population has chiefly taken place, the provision for the ministry is miserably and altogether inadequate. It would have been still more defective, had not faithful men of God, who had conscientious difficulties in joining the Established Church, largely exerted themselves in the manufacturing districts, and had not much been done for the salvation of our fellow-men also through the labours of Wesleyan ministers. Our country and the church of Christ owe much to such labours; and God forbid that we in the Establishment should be insensible of their value, or ungrateful for the spiritual fruit derived from them.

The message of redeeming love ought to be carried by the pastor to every palace and every cottage, to every mansion and every dwelling in our land; but now large masses of the inhabitants are, of necessity, wholly without due pastoral superintendence: the churches will not hold, in some cases, a tenth of the inhabitants. The ordinances of baptism and marriage, are, in many cases, omitted. Where performed, the very multitudes make those ordinances and the burial service, heartless and oppressive forms, gone through by him who has the modern title given him of 'officiating minister,'—clergymen having almost lost the title of pastor. The flocks, in the meanwhile, are necessarily left open to every kind of false teaching.

London is far from being the worst supplied; for there are in London sixty-seven parishes, with a population in each of less than 1,000, and several of these parishes have not 200. But for the whole supply of nearly two millions of inhabitants in London, there are but 834 clergymen of the Church of England, and 441 Dissenting ministers, including Papists and Socinian ministers; that is, the Church does not on the average provide a minister for 2,200 people, nor sittings in the churches for one-fifth of the people. One million and a half of people in our metropolis are unprovided with church sittings. What do the men of the world on the average maintain for each

of those 2,200 people we have named. For each 2,200 there are five medical men, without reckoning chemists or druggists ; there are four barristers or solicitors ; there are six jewellers and gold and silver-workers ; there are five persons employed in music ; there are five policemen ; and so we might go on to show that everything temporal and relating to this world, is more thought of by the inhabitants of our metropolis, than their salvation. Every thousand inhabitants, duly to supply their spiritual necessities, should have a presbyter, a deacon, and a Scripture reader, entirely devoted to their spiritual duties.

Take another example. The town of Stockport contains upwards of 70,000 inhabitants, the majority of whom are employed in the different manufactories, while there are three churches, capable of accommodating only abont 5,000 people. A district in this town contains upwards of 5,000 people. The greater proportion of these are operatives, in a state of deep ignorance and irreligiou. They are as unwilling as they are unable to provide for their religious instruction. The district could never be visited by any clergyman, and has within it only one Dissenting place of worship. Socialism and every other species of infidelity abound in it. The young are for the most part entirely uncared for. God is unknown except in blasphemies against his name. The clergyman justly feels that his individual exertions will avail little without farther aid.

The great thing wanted in all the more populous parts of the land is a very large increase of faithful labourers. This is first to be obtained through prayer, as our Lord himself has taught us. But to prayer must be joined the zealous exertions of faithful men. It is desirable also that any unscriptural restrictions on holy orders which interfere with the ordination of well-qualified men should be removed, and facilities be given, for able and devoted men being admitted at least to deacon's orders, as a probationary measure, to relieve the present want of zealous and laborious ministers.* Never can our Church put forth the ener-

* It was very painful to see the coldness with which the application for

gies needed by the present exigencies of our country, nor be placed on equal advantage with other denominations in efforts to save men's souls, till more effective measures to supply the lack of labourers be adopted: in multiplying ministers in large parishes, and in employing lay teachers in the instruction of the poor in their own dwellings.

Considering the just proportion of claims at home and abroad, the Home Societies that exert themselves in this work, such as the Church Pastoral Aid, the Additional Curates', the Scripture Readers', the Church Extension Fund, the Church Building Society, the London City Mission, and the Education Societies, ought each to have an income equal to, without diminishing from, that of the Church Missionary of £100,000 a-year. To the nation this would be nothing, when we hear of 50 millions of increase to our capital every year, and 50 millions spent yearly in ardent spirits. Oh that half of each of these sums were devoted to the temporal and spiritual interests of our fellow-men! A sum of £700,000 a-year might then be easily spared, and well employed in endeavouring to evangelize the multitudes of nominal Christians in our own land, who are living and dying in heathenish ignorance and ungodliness. It is not surprising that worldly people feel no compassion for the awful state of spiritual destitution and darkness in which vast masses of our fellow-subjects are perishing, but surely an effort proportionate to the magnitude of the evil ought to be made by Christian men and women. The Lord quicken us all to works of love!

But a yet more essential thing is THE PIOUS AND DEVOTED CHARACTER OF THE PASTORS TO BE PROVIDED. In vain are labourers multiplied unless more earnest prayers be offered up and the chief desire and care be that true and not false shepherds be sent forth. Wolves in sheep's clothing have, in every age of the Church, devoured and not fed the flock. Hence the Apostle Paul, in his directions to Timothy, dwells so much on the character of those

this from leading laymen in our church, was received by Ecclesiastical Authorities. But let none ever be weary of efforts to do good.

to be appointed in the ministry, and charges Timothy to lay hands *suddenly on no man*, and thus not to be a partaker of other men's sins. Infinitely more important for the ministry are those divine gifts and graces, vigilance, sobriety, patience, aptness to teach, zeal, love, and holding the mystery of faith in a pure conscience, than some of those secular and humanly-acquired qualifications which have been thought so essential. What the Church wants most of all is the multiplying of pastors, full of faith and of ardent burning love to Christ, for what he has done for their own souls, and thence full of deep love to immortal souls—men of holy, self-denying, persevering diligence, in doing, day by day, the unutterably important work of watching over souls as they that must give account of them in the speedily coming day of Christ. Pastors who will spend much of their time in the chambers of the sick, and by the bedside of the dying ; comforting those that mourn, warning those that are unruly, and instructing the ignorant—pastors who will give themselves wholly to these things are the special gift of the Redeemer, and the richest blessings which he bestows. They are obtained through fervent prayer. Undeterred by reproach and opposition, let us stedfastly maintain the great principle that only faithful men, men who will exalt Christ and not man ; who will know nothing among men but Jesus Christ and him crucified, are likely to be made blessings in saving men's souls.

Indeed the food to be set before the flock must be such as will give life to the soul, and nourish and not starve or poison it. No self-righteous system of human merit ; no superstitious form of godliness without the power ; no imaginative system of antiquity and unbroken succession of episcopacy, in fables and endless genealogies, which minister questions rather than godly edifying, which is in faith ; no tongues of men or angels, in powers of eloquence rather than the simplicity of the cross of Christ, will ever win souls to Christ. Jesus Christ dying for our sins, must be declared first of all. *I, if I be lifted up, will draw all*

men unto me. Preaching Christ in all his offices, in all his grace and loving-kindness, in all he did, in all he does, and in all he will do, this is our work. He is *the living bread which cometh down from heaven, and giveth life unto the world.* His incarnation, his atonement, his resurrection, his exaltation, his intercession, the gift of his Spirit, his speedy return in glory—all this is God's appointed method for saving us fallen sinners, ruined in the first Adam, depraved, corrupt, lost and undone in ourselves, and only recovered through the second Adam. This is the food which the true Pastor of souls gives, for the quickening, renewing, consoling and sanctifying of the souls of his hearers. *God hath given us eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son hath not life.*

This is the only, the complete, the all-sufficient, the divinely-appointed remedy for the miseries of sinful man. Urgent and weighty are THE MOTIVES constraining us to apply this remedy to the utmost extent in our power.

THE ACTUAL STATE OF OUR COUNTRY demands this from us. The expression, *the flock of the slaughter*, is applicable to many a parish in this land. You would see this if you were only to read the requests and urgent applications made for help to our religious Societies. But it is even yet more shown by the death-like silence of many a parish from which no application has come. Parishes, to speak in the language of Milner, "where ungodliness, ignorance, and wickedness reign—where the sheep go astray continually, and the shepherd along with them, himself void of any Christian intelligence and sensibility, and unwilling that his people should have any—the sun shines not on more miserable and pitiable objects, and vices of all sorts reign without control." The same description applies to a countless multitude of immortal beings, in busier, in wealthier, or more refined circumstances, immersed in trade and commerce, engrossed in intellectual pursuits, in science and literature, or in politics ;

thirsting after knowledge, or honour, or riches, or pleasure, as if these were the great end for which life was given, and who have yet to learn the sum of wisdom, that *to fear God and keep his commandments, is the whole duty of man.*

THE EXPRESS COMMAND OF GOD is laid upon us. *Thus saith the Lord my God, feed the flock.* It corresponds to many similar directions, *Ye are the salt of the earth ; ye are the light of world ; shine as lights in the world, holding forth the word of life.* It here, also, brings before us this ground of faith, duty, and encouragement, that he who bids us to fulfil this work, allows us to view him, and call him, *the Lord my God.* As if to say, you are engaged by your own experience of the riches of his love, by the sweet assurance that he is your own portion, to tell others of him, and say to them, *Oh ! taste and see that the Lord is good.* He is our own God in covenant, and shall be called the God of the whole earth. This should give all the energy of love in the fulfilling his command. Whoever opposes or resists efforts to impart Christian instruction to the sinful and ignorant, is really opposing not us but the Lord of all ; not our plans only, but the will of the Most High Jehovah ! However dignified in station, however influential in society, however mighty in talent or in eloquence, there is One infinitely above them, and on whom they also entirely depend, and he says, *Feed the flock ;* and by his grace we will obey him.

One more motive I add, in this thought;—THE TOUCHING EXAMPLE OF OUR SAVIOUR GIVES INEXPRESSIBLE DIGNITY AND STRENGTH TO ALL OTHER MOTIVES. This is thus brought before us, *And I will feed the flock of slaughter, even you, O poor of the flock.* In his own person the incarnate Saviour fulfilled these words. He who dwelt in the highest heaven with pre-eminent glory as God over all, emptied himself of that glory and became a man of sorrows, that he might do that very work we set before you. What can give a greater glory to our object ? Jehovah himself became the good Shepherd to restore our souls, to lead us in the paths of righteousness for his name's

sake. The Son of Man came into our world on a work thus manifested to be of supreme magnitude and unspeakable importance, even to seek and to save that which is lost. He was the Chief Pastor of his Church. *He went about doing good.* He delighted to *preach the gospel to the poor and heal the broken-hearted.* In this work of love we are treading in his steps. We can never fully attain his tenderness, his patience, his gentleness, his wisdom, his self-sacrifice, and his labours; but we feel that, *he that saith he abideth in him, ought himself also so to walk, even as he walked*, and by his grace we will, in this also, be followers of Christ.

This is the glory of the Evangelical Societies which aim to diffuse the Gospel by faithful teachers at home. They are eminently Christlike Societies. Like our blessed Lord, they begin first in our own country; go as He did among the poor in our own land; tell to them, as He did, the good tidings of great joy; gather, as He did, an election out of a sinful nation. By their means in our own country many hundreds of thousands have heard of the wonderful love of Jesus our Divine Saviour; they have been told of Him who gave His life a ransom for all, and washed us from our sins in his own blood. They have heard of the exceeding great love of our only Master and Saviour Jesus Christ in thus dying for us; and many have thereby been drawn through the Spirit to Him, and have learned to trust in Him, to love Him, and to rejoice in His great salvation and seek to be like Him. Never, O never, Christians, are you more like your Saviour, nor rise to higher usefulness and blessedness, than when occupied joyfully and heartily in promoting that work in which He spent all His public life, even the ministry of the word among the poor and needy for the salvation of their precious souls.

PART V.

THE DUTY OF THE PEOPLE OF GOD TO COME OUT OF ROME.

CHAPTER I.

GENERAL REMARKS.

We have in the former parts considered the special temptations of Protestants in these days. But we cannot but be deeply affected by the thoughts of the many millions of Romanists exposed to the righteous wrath of God, and desire in this part of our work to consider their real situation, and to call upon them, while the day of grace continues, to seek salvation where only it can be found.

Ever since the fall of man, the great controversy between light and darkness has been carrying on in our world. The Divine testimony against the Old Serpent, *I will put enmity between thee and the woman, and between thy seed and her seed : it shall bruise thy head, and thou shalt bruise his heel,* contains the history of the world fulfilling to this day. Before the flood, we see it in individuals and families, from Cain and Abel to the Deluge. After the flood we see this conflict commencing in its national and political form, in the beginning of Nimrod's kingdom, the building of Babel, and the dispersion of the builders; and

in the families of the sons of Noah, and then in the call of Abraham.

The unity of evil throughout the four great empires of the earth, is set forth in the remarkable prediction of the great image given in the second chapter of Daniel; where we have Babylon, Persia, Greece, and Rome, all set forth as one image.

The unity of the true Church also, whether Jewish or Christian, is continually set forth in the word of God. Christ, we are told, *hath made both one, and hath broken down the middle wall of partition between us.* Christian believers *are come to Mount Zion, the city of the living God, the heavenly Jerusalem.*

Here are the two opposing powers of light and darkness, truth and error, Christ and Belial. These two powers are still more plainly contrasted in the New Testament. Satan is called *the god of this world,* and boasts that *the kingdoms of this world and all the glory of them are given* to him. But *all power in heaven and earth is* really *given* to our Lord Jesus Christ, and *he must reign till he has put all enemies under his feet.* There are also the followers of each, *the children of darkness,* and *the children of light: the children of the wicked one,* and *the children of God; the world lying in wickedness,* and those chosen out of the world, whose *conversation is in heaven.*

The controversy is still continued—the war is still waging. It is partly an inward war between truth and falsehood within the visible Church. The true Church is marked by Divine faith realizing things unseen and hoped for, by union to an invisible head, Christ, our Saviour, and by brotherly communion with all who love him. The false Church is marked by reposing on man's traditions, by looking to a visible head, and by worldly tyranny and fraud. In these things we may discern on the one hand the mystic Jerusalem, and on the other hand the mystic Babylon.

There is an infidel feeling among professing Christians, which scoffs at the highest part of Divine truth, as if it

were mere enthusiasm to attend to it. The enemy of souls having felt that such truth lays the axe at the root of all his falsehood, seeks in every way to throw contempt upon it: he would by all means have men cast away the shield which God has given them: and never wield this sword of the Spirit, divinely prepared for us, to enable us to resist Popery. God preserve us from the foolish simplicity of being prevailed upon to neglect any part of our Divine armour, when fighting with foes within or without the visible Church.

Much more pleasant would it be to have been employed in calling your attention to the heavenly Jerusalem, and its spiritual glories, its holiness, its perpetuity, and its dominion.* But we have to *fight the good fight of faith*, and to *contend earnestly for that faith which was delivered to the saints;* and are now called by the progress of the Apostasy, to assist in maintaining the Protestant faith, and to call men out of the delusions of Rome.

My object will be to endeavour to explain the Divine direction given to us by God himself just previously to the predicted overthrow of Babylon. *I heard another voice from heaven saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.*

The Lord mercifully assist us in the consideration of this important subject. May he graciously apply to each reader the great instruction contained in this passage, for the guidance, safety and edification of his own Church. Well may we lift up our hearts in prayer, when we remember that we are treating upon that which divides the whole professing Christian world, and estimating that system under which above one hundred millions are now living.

* The Author has since done this in his "Promised Glory of the Church of Christ."

CHAPTER II.

THE TRUE MEANING OF BABYLON IN THIS PROPHECY.

It is peculiarly important that this be clearly ascertained; as the whole scope of the prophecy, and the whole course of our practical conduct, is affected by it. It is a part of the Divine wisdom and goodness, that he has here left sufficient darkness to stumble those willing to remain in error, and given sufficient light to those really desiring the truth. He has given us marks and evidences that cannot easily be mistaken by candid, truth-loving minds, really, in this matter, searching to know, that they may do his will.

I. Babylon is a power whose seat and centre is at Rome. There are three clear marks of this. The seven heads of the Beast are interpreted *as seven mountains on which the woman sitteth.* (Rev. xvii. 9.) The common title of Rome is "The seven-hilled city, the Queen and Lady of the world." "It was not better known," says Dr. Cressener, "by the letters of its own name, than by these appellations.*" Babylon is farther described *as the great city which reigneth over the kings of the earth.* This description comes from the angel, for the express purpose of telling St. John *the mystery of the woman and of the beast which carrieth her.* He speaks in the present tense, and no other city had this character in that day but Rome, which reigned over east, west, south, and some parts of the north, of the then civilized world.† What but being

* See the testimonies he gives from Varro, Virgil, Horace, Ovid, Propertius, Martial, Lucan, in his "Demonstration of the Apocalypse," p. 9.

† The remarks of Mede, on the seventeenth chapter of Revelation, are very weighty: "This vision concerning the great whore and the Beast bearing her, is opened to John and us by the angel (which he is not used to

misled could be the fruit of such an explanation, if Rome were not intended! This fixes its application. Farther, the unity of the great image, Babylon in its head, Persia in its silver breast and arms, Greece in its belly and thighs of brass, and Rome in its feet of iron, and the toes part of iron and part of clay, leads us to the same conclusion. We see one combination of evil seeking to preserve that which, as being destructive of man's holy happiness, God has determined to bring to nought. The voice of prophecy is here so clear, that the Romanist maintains this truth equally with us Protestants, only applying the prediction, some to Pagan Rome, and some to an Antichrist at Rome yet to come.* Alcazar, a learned Spanish Jesuit who studied the Apocalypse much, says, "that it is plain from the characters of the Beast in the Revelation, and from its allusion to the ten-horned beast in Daniel, that this whole Beast is nothing but the Roman empire." Bellarmine says, "John every where calls Rome Babylon. Neither was there any other city in St. John's time that reigned over the kings of the earth; and it was everywhere known that Rome was built on seven hills." At a later period, Bossuet maintains the same sentiment, stating that the city of Rome is manifestly designed by

do) hy a most plain interpretation, without douht to the end that by the benefit of the interpretation thereof, as heing the chief vision of all the rest, the other mysteries contained in the Revelation hitherto indeed shut np, hut with wonderful contrivance depending npon it, might he revealed. Here, therefore, be attentive, and lest the angel shall have taken this pains in vain, as far as it concerns thee: remember this well, that the interpretation of the allegory or parahle (such as this of the angel) is not a new allegory or parahle —therefore do not thou look after, I know not what ages of the world, or such like feigned things—it is thy part to apply the interpretation already given it to the things themselves." Mede has also observed, "The Roman empire was believed to be the fourth kingdom of Daniel by the Church of Israel, both before and in our Saviour's time; received hy the disciples of the Apostles and the whole Christian Church for the first 400 years, without auy known contradiction. And, I confess, having so good grounnd in Scripture, it is with me little less than an article of faith." Mede's Works, p. 736. He establishes this at length, p. 711—716.

* The Fathers had done so before them. *Tertullian* says Babylon with our John bears the figure of the City of Rome. *Jerome* applies to Rome that which is foretold in the Revelation of the Harlot and of the Destruction of Bahylon. *Augustine* says Rome is as a second Babylon. The Jesuit writers, Ribera, Viega and Suarez, say that by Babylon we must nnderstand Rome such as it shall he in the end of the world.—See Du Moulin's Papal Tyranny exercised over England for some ages, p. 56, 57.

the mark of the seven hills. So far then Protestants and Romanists are generally agreed.*

II. BABYLON IS A POWER YET TO BE DESTROYED. The various predictions of the following chapter, connected as they each are with Old Testament prophecies, abundantly show this. There have never been any judgments on Rome, Pagan or Christian, at all corresponding to the judgments here predicted, which repeatedly testify a complete and eternal overthrow, so that it *shall be found no more at all.* And it is remarkable that those overthrows by enemies which have visited Rome, took place not under its Pagan emperors, but under its Christian emperors;

* Those who would see farther how fully the Romanists prove that Babylon is Rome, may consult Cornelius A. Lapide on the seventeenth chapter of the Revelation. He endeavours to escape the Protestant application of it to Rome Papal hy distinguishing between Heathen Rome and Christian Rome. He saye, "Heathen Rome, under the emperors to the time of Constantine, was Babylon; under Constantine it became Christian and pious, and ceased to he Babylon, and became the faithful city, the Zion beloved of God. At the end of the world, forsaking faith, piety, Christ, and his chief Bishop, it is again made Babylon. And this the Lord permits that we may discern the city from the Church, and Rome from the chair of Peter." There is, doubtless, a measure of truth in this statement, but it has been exactly met in the prophecies of the Revelation. The progress of the seals, marks the growing corruption of the Church. As long as the visible Church was pure, it is represented by the white horse, then it became red or fire-coloured; then black; and lastly, pallid, or livid and deadly. (See Woodhouse and Cuninghame on the Apocalypse.) While the visible Church of Rome was the means of protecting and extending the true faith, though with more and more corruption, it is represented by the four horses of the first four seals. When it ceased almost altogether as a system to diffuse Christian truth, and became itself the persecutor of the true Church, then the cry of the martyrs under the 5th seal is heard against it, and the Church of Rome appears next, not as a warlike horse, but as a horrible beast. (Rev. xiii.—11—18.) The name Babylon is not given to her in the course of the prophecy, till this second beast from the earth, *with two horns like a lamb, and speaking as a dragon,* had appeared; nor till after the first angel message of the Reformation had exhorted men to *fear God and worship him.* (Rev. xiv. 6—8.) Then first we have announced this completed character of the Apostasy, as well as its fall under the name, Babylon. This may account for what has stumbled some Protestants, that any should have been living under Babylon and not know it. It is not till the second angel announces it, that Babylon is thus called.

We may see God's design of love even in the long-suffering with which he endured this corruption. It was a part of that infinite wisdom and goodness which intends ultimately that his truth should pervade and bless the whole earth. He allows his most precious gifts to be abused by human corruption before he redeems them from the evil of that abuse, that he may bring to pass in the end the largest and fullest blessings. The chaff shall remain while it covers and protects the wheat, and shall only be removed when it is worthless. Joah shall be spared as long as he assists David, but shall he cut off when he rebels against Solomon.

after it had become avowedly Christian, it was Alaric and Genseric, with their Goths and Vandals, who took and plundered Rome. Its burning, in the reign of Nero, was before the Apocalypse was written. The things directly connected with the predicted overthrow of this city are, as we see in the following chapter, the triumph of the whole Church, Jew and Gentile, and the marriage of the Lamb to his bride fully prepared for him. *I heard a great voice in heaven, saying, Hallelujah,* (the only part of the New Testament in which the word occurs is in this chapter, and it brings in by implication, in a prophecy where no word is used without its deep meaning, the restored Jewish branch as well as the Christian Church.) *Hallelujah ; salvation, and glory, and honour, and power, unto the Lord our God : for true and righteous are his judgments, for he hath judged the great whore which did corrupt the earth with her fornications.* Upon this the Hallelujahs of all the servants of God are added, *Alleluia, for the Lord God Omnipotent reigneth : let us be glad and rejoice, and give honour to him ; for the marriage of the Lamb is come, and his wife hath made herself ready.* On this immediately follows the appearance of Christ under the glorious title, *The Word of God,* and his open triumph over his remaining enemies. Babylon is then yet to be destroyed, and with her destruction is connected the full triumph of Christ and his glorious kingdom.* In this also we have the concurreuce of leading Romanists. Cornelius A Lapide, answering those who

* THE WASTING OF THE TURKISH EMPIRE PRECEDES THE FALL OF ROME. The drying up of the Euphrates, in the typical history of the destruction of Babylon of old, preceded its fall, and the drying up of the mystical Euphrates, it is clear from the chronological course of the Apocalyptic prophecy, precedes the fall of the mystical Babylon. The river Enphrates was one great means of defending Babylon. It is nsed in the Old Testament as the figure of the people, power, and glory of the kingdoms in which it is sitnated. Thus Isaiah viii. 7, 8, predicts, *Behold the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria and all his glory : and he shall come up over his channels, and go over all his banks.* Thus, according to the general consent of Protestant interpreters, the river Euphrates, which is mentioned hoth in the 6th trumpet and in the 6th vial, refers now to the Turkish empire, the 6th trumpet pointing ont its commencement, and the 6th vial its overthrow. It may also have a larger reference to the national defences and glory which snpport the Babylonian empire, and which are now drying up. Great Babylon, it is predicted, *came in*

referred it to the fall of the Jewish commonwealth, says, "that this of a prophecy makes the Apocalypse a history, for the Jewish state was put down before writing these things;" and Ribera says, "He is blind that does not see that the judging of the dead (ch. xi. 18.) cannot be fulfilled before the time of the last judgment." So Malvenda on chap. xix. says, "It is manifest that this denotes the burning of Babylon, that is of Rome, in the end of the world." Ribera says, "that Rome shall be utterly burned, not only for its former sins, but also for those which it shall commit in the last times, is so manifestly to be known from these words of the Apocalypse (chap. xiv. 10), that the silliest man in the world cannot deny it." * Thus far then Protestants and Romanists are agreed.

III. In Babylon THERE IS AN INTERMINGLING OF GOD'S FAITHFUL SERVANTS WITH HIS ENEMIES. *Come out of her, my people*, makes this clear. The people of God, who had been led captive and detained in Babylon, are charged, when the fall of Babylon is announced, to come out of her. There was this intermingling in Babylon of old. The faithful Daniel was even in chief authority under its king Nebuchadnezzar, who was himself converted to God, and truly honoured him. After this, when Belshazzar returned to idolatry, and his kingdom was overthrown, Ezra and

remembrance before God under the 7th vial. Under the 6th vial *poured out on the great Euphrates*, or the Turkish Empire, *the waters thereof are dried up*. The symbol of waters is, by the Angel referring to those waters on which Babylon the Great sits, explained to mean *peoples, and multitudes, and nations, and tongues*. We behold this visibly in the wasting of the Turkish empire, and the same thing is also manifested spiritually in the wasting of the defences of Popery and her national glories. The European powers at this moment deeply feel that the preservation of Turkey is necessary to the prolonged peace and safety of the European kingdoms, and all their policies are directed to this end. The fall of Turkey then opens the way for the fall of European kingdoms, adhering to the Papacy. The drying up of the waters of the Euphrates, not only prepares the way of *the kings of the East*, but from the going forth of the unclean spirits noticed under the same vial, *the kings of the earth and of the whole world are gathered together to the battle of the great day of God Almighty*. We gain then here another mark of the connexion of Babylon and Rome, and the true character of both as detaining in bondage and captivity, one the literal, and the other the spiritual Sion, to be delivered on its overthrow.

* See these quotations in Cressener's "Demonstration," p. 26.

his companions, and afterwards Nehemiah, returned from the captivity. In all we say against the Church of Rome as a system, let us never be understood as denying the season of purity and excellence of that Church, nor the existence of faithful servants of Christ now amongst them. God gave them at the beginning Christian emperors, and still while his servants and the followers of Babylon remain intermingled together, Papal kingdoms are spared; but generally the governing power and the avowed system has in the whole past history of Rome been antichristian and idolatrous, and judgments on Popery more and more open the way for the escape of God's faithful people. Yet as Babylon wastes, both the Church of Christ and open Infidelity gather strength. In Popery there is conjoined together both truth and error. In Infidelity there is avowed enmity and opposition to God's truth. Babylon contains then an intermingling of the people of God and his enemies; while the beast, the kings of the earth, and the false prophet, in the last stages *make* open *war with the Lamb*, and then are for ever put down and cast into the lake of fire.

IV. Babylon is one in character and crime with Pagan Rome. As the woman is *that great city which reigneth over the kings of the earth*, so both Pagan and Papal Rome have been the great persecutors of the Church of Christ. For the first three centuries, in ten general persecutions, the power of Pagan Rome and its vast authority were employed to suppress and destroy true Christianity; *in her was found the blood of the prophets, and of saints, and of all that were slain upon the earth.* When the empire became Christian, for a season its power was exerted in favour of the Church of Christ, as marked in the triumphs of the heavenly host. (Rev. xii. 10, 11.) Nor in this was it unlike its type, Babylon of old. The same Nebuchadnezzar, king of Babylon, who had required all to worship the golden image, afterwards required all to honour the true God, and was himself, in the end, truly humbled and converted; and yet his successor Belshazzar returned to idolatry, and the kingdom was over-

thrown. We need not here enter into those steps, of the return of Rome to idolatry, which are so clearly marked in the Book of Revelation. It is sufficient to say that the Church of Rome, by degrees becoming Papal, at length became again idolatrous, similar in character and crime to Pagan Rome, and justly acquired its proper New Testament designation of Babylon. Popery, gradually growing in strength from the time of Justinian, reached its height under Innocent III., at the close of the twelfth century, when the horrible Inquisition was established. The crusade then against the Albigenses destroyed thousands upon thousands, who were taken to be heretics, even if a New Testament in the vulgar tongue was found about them. In 1215, the Council of Lateran decreed that all heretics should be delivered over to the civil power to be burned. From that time Popery has been exerting its power to destroy pure Christianity under the fiction of heresy ; and with the Church of Rome every Protestant is a heretic. Bohemia, Poland, Lithuania, Hungary, Holland, France, Spain, and Portugal, have suffered the loss of innumerable precious lives, sacrificed at the requirement of Popery. In the forty-three years of the administration of the first four inquisitors-general, which closed in the year 1524, they committed in Spain 18,000 human beings to the flames, and inflicted inferior punishments on 200,000 persons more, with various degrees of severity.* In 1641 above 40,000 Protestants were massacred in Ireland by the Papists, who practised upon them dreadful cruelties and barbarities. In our own country the faithful professors of the Gospel have, during the time the Church of Rome obtained power, suffered through its means. The Lollards before the Reformation, endured cruel persecution for the truth of Christ. The fiery trials of Mary's reign are notorious. Four, five, six, and, in one instance, thirteen human beings, were seen burning together in one fire. Lord Burleigh reckons that in that short reign 290 were burned

* Sir J. Mackintosh's "History of England," vol. ii. p. 349.

alive, and above 100 suffered death in prison and from famine. Five bishops, twenty-one clergyman, eight gentlemen, eighty-four tradesmen, and one hundred husbandmen, servants and labourers, fifty-five women, and four children, suffered this martyrdom for Christ from the persecuting Babylon of the New Testament. Wherever there has been power, the same Spirit has continued since the Reformation ; and it is only the Divine judgments, connected with the French Revolution, that have effectually crippled and limited the cruelties of this anti-christian power.

V. BABYLON IS A POWER DISTINCT FROM THE ROMAN EMPIRE. There is a power in the capital that is distinct from the power of the empire at large, and governs that empire. Babylon is the power of Rome, holding the children of God in bondage, and upholding idolatrous worship. It is higher, in assumed and professed rank and authority, than *the beast*, which is the secular Roman empire : it is *the rider* on the beast, claiming a superior authority. The nature is of a different character. The harlot has a human nature, one different from and superior to the bestial nature. Thus the city of Rome itself was worshipped as a goddess.* The Pontifex Maximus was united to the imperial dignity, and each citizen had peculiar privileges beyond what the empire at large had. Papal Rome gradually assumed the same authority over the Roman Empire—the Pope became the Pontifex Summus, and continues so to this day, and the church of Rome asserts her dominion over all other Churches. The language of Bellarmine is, that the pontiff, as pontiff, has not directly and immediately any temporal power, but only spiritual ; but, by reason of the spiritual, he has at least indirectly some power, and that supreme, in temporal matters.† This Church, thus seated at Rome, also claims all its authority from God alone ; pretends to Divine sanction for its most wicked acts, and, while it

* See Livy, book xliii. ch. 6. Tacitus, book iv. ch. 37.
† See De Summo Pontifice, lib. v. ch. 1.

draws men to the most shameless idolatry, it pretends all the time only to be giving honour to the true God. What a mystery of iniquity is here! The Holy Ghost, seeing the whole unity of this evil, uses the strongest language in describing its abominations: *A woman drunken with the blood of the saints and of the martyrs of Jesus, and upon her forehead a name written, Mystery, Babylon the Great, the mother of harlots, and abominations of the earth.* These abominations have been fulfilled in the whole history of Rome. The pretensions of the Church of Rome to be the Church universal, show how great she is; *the mother of harlots*, corresponds to her claim to be the holy Mother Church; and *abominations of the earth*, corresponds to that image and saint-worship which she everywhere through the earth establishes.* We have the same distinction in the thirteenth chapter of Revelation, between the ten-horned beast, from the sea, which corresponds to the secular Roman empire, and the two-horned Beast, which had the horns of a lamb, from the earth.

VI. BABYLON IS THE CONTRAST OF THE TRUE CHURCH. We see in the Revelation two women brought before us; one woman dwelling in heaven, clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars, and she sojourns in the wilderness for a limited season. We see another woman also distinctly described in contrast. She dwells in the wilderness, she is seated on a scarlet-coloured beast, full of names of blasphemy. The heavenly woman is the true *bride, the Lamb's wife*, and is persecuted by the powers of this world. The earthly woman is *the mother of harlots and abominations of the earth*, and is confederate with the powers of the world. One is clothed with pure and heavenly light, and the other with

* There is a striking series of extracts respecting the Pope taken out of his own decrees, decretals, extravagants, and pontificals, and given by Foxe. (See vol. iii. pp. 145—164, the new edition by Seeley.) But if the reader wishes for the view given by a Romanist, he will find abundance of these false claims in the "Third General Controversy of Bellarmine, De Summo Pontifice," including the vain attempts to throw all the prophecies of Antichrist exclusively to a future Antichrist: and in Barrow's "Treatise on the Supremacy of the Pope."

scarlet, pointing out luxury and bloodshed. One passes through travail and suffering to her fruitfulness and blessedness, the other from age to age, in worldly pomp and power, says in her heart, *I sit as a Queen, and am no widow, and shall see no sorrow.* Papal Rome claims to this day, as in the days of Paganism, the title of "the Eternal City," and glories in one of those very marks which identify it with the prophecy.

We come then irresistibly to the conclusion—

VII. BABYLON IS THE ROMAN CHURCH. And in this description is included all who have yielded themselves to Babylon and received her mark on their foreheads. Other nations and people have grievously fallen ; the corruptions of the false Church have also infected many a Church not actually united with her, for she is *the mother of harlots ;* but that which distinguishes Babylon from all others is its connexion with Rome, and its claim to supreme dominion.*

We know how offensive, how insulting, how hateful this application is to the Romanists. What ! with all their apostolical descent, antiquity, treasures of learning, holy men who have adorned Christianity by godly lives, researches into the Scriptures, deep expositions of Divine truth, missions to the heathen, enlarged diffusion of Christianity among the nations, to be as a body nothing better than Babylon in God's sight ! We deny not that all these good things were to be found in Rome. There would be no mystery of iniquity, no wonderful *deceivable-*

* The testimony of all ages of the Church regarding this truth has been noticed by many Protestants. See Bishop Jewell, and Dr. Bernard's "Remarks on Usher's Discourses." That the Church of Rome was Babylon, was the general testimony of the Reformed Churches, so that it has been observed, that however they differed in other matters, yet in this there was a wonderful unity. Dr. Bernard gives a list of the Fathers and their successors, who have in various degrees concurred in this. Of our own earlier writers he gives the testimony of Bishops Jewell, Abbot, Whitgift, Andrews, Usher, Bilson, Hall, Downham, Davenant, and Prideaux. He adds the venerable name of Hooker, who applies Babylon to the Church of Rome. Our Homilies distinctly maintain this, and the Irish Church has an express Article upon it. The reader may find full evidence of this in the Author's "Practical Guide to the Prophecies," 7th edition, pp. 177—183, and "Testimony of the Reformers," p. xx., and pp. xliii—xlvii.

ness of uprightness, if much that is true as well as plausible could not be urged in her favour. We would ever maintain the saving piety of many of her members. But our hopes are grounded on their being inconsistent members of this Church; the truly pious are not those in favour at Rome. The Jansenists of the Roman Church are the condemned of that Church. Even so late as the Lent of 1840, the Cardinal Bishop of Arras in France, addressed a circular, in which he views the party of Jansenius as the party of a man rebelling against the Church, and positively and absolutely forbids the reading of the translation of the Bible by De Sacy, attached to the Jansenists, as not exempt from reproach. In short her very name is *Mystery*. The ruling power, with its avowed creed, on its becoming corrupt while pretending to be the Church of Rome, and assuming to be the only true and Catholic Church, is NO CHURCH AT ALL, BUT ANTICHRIST; YET THE PEOPLE OF CHRIST, IN CAPTIVITY UNDER IT,* groaning under the corruptions they witness, and longing for deliverance from her sins, ARE A TRUE CHURCH, though in Rome, but defiled and weakened, and greatly endangered by their contact with Rome; for indeed, not only they, but *all nations have drunk of the wine of the wrath of her fornications*. (Rev. xviii. 3.)

The constituent principle of the true Church is, union with Christ by faith; the constituent principle of the

* That this is the doctrine of our Church, is clear from various statements made by her. One in the Homily on Whit-Sunday, in the second book of Homilies, published in 1562, gives the 7th century as the period when this Church fully apostatized. "The true Church is an universal congregation or fellowship of God's faithful and elect people, built upon the foundation of the apostles and prophets, Jesus Christ himself being the head corner-stone. And it hath always three notes or marks whereby it is known; pure and sound doctrine, the sacraments ministered according to Christ's holy institution, and the right use of ecclesiastical discipline. This description of the Church is agreeable both to the Scriptures of God and also to the doctrine of the ancient Fathers, so that none may justly find fault therewith. Now, if you will compare this with the Church of Rome, not as it was in the beginning, but as it is at present, and hath been for the space of NINE HUNDRED YEARS AND ODD, you shall well perceive THE STATE THEREOF TO BE SO FAR WIDE FROM THE NATURE OF THE TRUE CHURCH, THAT NOTHING CAN BE MORE. . . . . We may well conclude that the Bishops of Rome and their adherents ARE NOT THE TRUE CHURCH OF CHRIST." Bishop Davenant justly observes, "Manis est omnis jactantia de locali successione, nisi doctrinæ veræ successio simul comprobetur."—Expos. Coloss. i. 2.

Romish Church is, union with the see of Rome by blind submission, as needful to salvation.* The form of sound doctrine is indeed retained in the great essentials of Christianity; but in the Roman system, this is only the show that obscures and covers over the corrupt human doctrines which have been added to the Word by the Creed of Pius IV. The profession of these articles by every Popish priest is required to be made in these words: "This is the true Catholic faith, out of which none can be saved, which I now freely profess and truly hold. I promise, vow, and swear most constantly to hold and profess the same, whole and entire with God's assistance, to the end of my life, and to procure as far as lies in my power, that the same shall be held, taught and preached by all who are under me, or are intrusted to my care by virtue of my office."†

Such then, is the Babylon of the New Testament. Scripture marks and evidences, fix it on the Church of Rome.

CHAP. III.

HER SINS BEFORE GOD.

It is no grateful subject to dwell on the sins of our fellowmen. We have need, too, remembering our own sinfulness in the sight of God, and his awful judgments against those that sin, especially to take heed *to judge not that we be not judged.* Our severest indignation, if it be like our Saviour's, will be joined to deep grief. Yet open sin is to be met with open rebuke. We dare not *call evil good, and good evil, and put darkness for light, and light for darkness.*

* On this, see Barrow's "Disconrse on the Unity of the Church."

† This last clause is suppressed in several instances where the Creed is quoted by the Romanists. See many instances of a similar kind in Mr. Pope's "Roman Mis-quotation." This book shows that to the present day there is a similar want of uprightness in Romanist qnotations to that which James and Comber had proved in former days.

(Isa. v. 20.) As we are charged in our text not to be *partakers of her sins*, it becomes needful to separate *the precious from the vile*. (Jer. xv. 19), and to point out the special sins of the Roman Church. They are, alas! very grievous and awful, and it is but some leading heads that we can enumerate.

HER SINS DIRECTLY AGAINST GOD ARE NOT FEW. The worship of the Host by the priest and people, we believe to be idolatrous. They pray to saints, teaching that it is a good and useful thing suppliantly to invoke them. Thus there is a special office to the Virgin, with many blasphemous addresses to her; and in their ordinary worship they intermingle devotions between God, the Virgin, and the saints.* On the election of the Pope, there is a service at Rome as if contrived on purpose to illustrate prophecy. Though avowed to be intended only for respect and veneration, it is called "the adoration of the Pope." He is placed on the altar of the Sixtine Chapel, and there receives the homage of the cardinals, and this ceremony is again repeated on the high altar of St. Peter's; fulfilling the Apostle Paul's description, *He, as God, sitteth in the temple of God, showing himself that he is God.* Thus is the first

* The words of the Roman Missal are, "After pronouncing the words of consecration kneeling, the priest adores and elevates the sacred Host;" "kneeling, he adores and elevates the chalice."

Usher, in his "Answer to a Jesuit," shows that Papist writers, in reply to the question, "Who breaks the first commandment of God hy nnreverence of God?" give this answer,—"They that do not give due reverence to God and his saints, or to their relics and images." Thus making God himself the author and commander of Idolatry, even in the very place where he forhids it. With horrible hlasphemy in the Psalter, ascrihed hy many to their celebrated Cardinal Bonaventura, the Psalms are turned into a hook of prayers to the Virgin. This is still in use among the Romanists, and is often now reprinted. It is a shocking specimen of this making other gods hesides the true. This book is in such esteem as to have an exposition npon it. Two are in my possession, one printed at Rome in 1838, and the other in 4to., published in 1606, hy Giovan Battista Pinello, at Genoa. The way in which different parts of the Liturgical services are parodied, is most awfully hlasphemous. Thus the Benedicte is perverted, "Benedicte Omnia opera Dei Mariam; confitemini laudes ejus in congregatione justorum." The Athanasian Creed, thus,—"Quicunque vult animam salvam facere, necesse est propitiam habeat Virginem." The Magnificat, thus,—"Magnificat anima mea Mariam, quæ attulit vitam universo orhi." The Psalter itself applies the Book of Psalms, wherever it can be done without manifest ahsurdity, to the Virgin. Thus the first is made to begin,—"Beatus vir qui diligit nomen tuum, virgo Maria, gratia tua ejus animam confortabit."

commandment broken. The Roman Church teaches also that images of Christ, of the Virgin-Mother of God, and of other saints, are to be had and retained, especially in churches ; and due honour and veneration rendered to them : hence in papal countries these images everywhere abound and are worshipped, and papists regularly bow before them. Whatever pretences there may be of different kinds of worship, which have been sufficiently answered by Protestants,* the fact of bowing down is explicitly forbidden in the second commandment.

Mr. Hartwell Horne shows, in the notes to a Sermon printed in the "Christian Observer" of January, 1843, from editions of the Roman Missal printed at Rome in 1826, and in London in 1840, that idolatrous adoration is given to the material cross by the Romish Church. The Rubric in the Roman Pontifical for the order of procession for receiving an Emperor, orders that the cross of the Pope's Legate shall be carried on the right hand, quia debetur ei latria, BECAUSE LATRIA (which is the homage rendered to the Deity by Papists) IS DUE TO IT. (Pontificale Romanum, p. 468. Romæ, 1818. 8vo.) The same Pontifical (pp. 335—340) contains an office for blessing a new cross, at the end of which is the following Rubric, which directs the priest to ADORE it :—"Tum pontifex flexis ante crucem genibus eam devote adorat et osculat ; idem faciunt quicunque alii voluerint."—"Then the priest kneeling down before the cross, devoutly adores and kisses it ; the same is done by as many persons as choose." By this abominable, open, and avowed idolatry, is God's plainest command set aside by the Pope of Rome to this day.

The idolatrous character of the Roman Mass cannot be mistaken. The first canon on the Eucharist is, "Whosoever shall deny that in the most holy sacrament of the

* See Bishop Stillingfleet's "Treatise," and his defences of it at length. For a plain, scriptural, modern, and solid answer to the peculiarities of Popery, see the "Essays on Romanism," published by Seeleys. Many truly valuable courses of Sermons have been published at Liverpool, Glasgow, Bilston and elsewhere.

Eucharist, there are truly, really, and substantially contained the body and blood of our Lord Jesus Christ, together with his soul and divinity, and consequently Christ entire, but shall affirm that he is present therein only in a sign or figure, or by his power, let him be accursed." * For refusing this idolatry our martyrs were burned in Mary's days.

Thus they break the second commandment, and accurse all who teach otherwise. Indeed, in many of their summaries of the commandments the second is wholly omitted.

Popery is full of means of evading solemn oaths; the greatest skill of subtle lawyers has not been able to word oaths, so to bind them, that their casuists have not, by artful and wicked distinctions, set them aside. The Council of Constance determined that no faith was to be kept with heretics, and thus notwithstanding the safe-conduct granted by the emperor Sigismund, though he blushed when it was pleaded, still Huss was burned at the stake. But indeed nothing is more characteristic of Popery than cursing. Her canons conclude with curses; thus to explain her false doctrine on justification there are thirty-three canons, each concluding, as it regards those holding opposite doctrines, Let them be accursed! Thirty-three curses on one doctrine! Nor are they unaware of the meaning of anathema; it is explained in the Douay Bible to mean a thing devoted to utter destruction.† The mouth of the Man of Sin is full of cursing, bringing himself under that awful prediction, *he clothed himself with cursing, like as with a garment, and it shall come into his bowels like water, and like oil into his bones.* Thus the Bull in Cœnâ Domini, published at Rome every Maunday Thursday, has the following section:—"We do, in behalf of Almighty God, the Father, and the Son, and the Holy Ghost, and with the authority of the blessed apostles Peter and Paul, and with our own, excommunicate and anathematize all

* The reader will find full answers to the whole proceedings of the Council of Trent, in "Chemnitzii Examen Concilii Tridentini." Several useful modern works on this Council have also been published.

† See Notes on Numbers xxi. 3.

Hussites, Wickliffites, Lutherans, Zuinglians, Calvinists, Huguenots, Anabaptists, Trinitarians, and apostates from the faith of Christ, and all and sundry other heretics, by whatsoever name they may be reckoned and of whatever sect they may be, and those who believe in them, and their receivers, abettors, and generally speaking, all their defenders whatsoever, and those who without authority of us and of the Apostolic See, knowingly read, or retain, or imprint, or in any way defend books containing their heresy or treating of religion, let it be from what cause it may, publicly or privately, under any pretence or colour whatsoever, as also the schismatics and those who pertinaciously withdraw themselves or recede from obedience to us, and the Roman Pontiff for the time being." Thus is the third commandment broken by the Church of Rome.

Again, the fourth commandment is buried in the festivals of the Church. In a catechism, printed at Rome so late as 1836, it is thus described, "Remember to keep holy the festivals," * and it is thus explained. "It commands the observance of festivals, which consists in abstaining from servile works in order to have time for considering the Divine blessings, for visiting the churches, reading spiritual books, hearing Divine service and sermons, and performing other holy and spiritual works of like nature." The festivals come almost daily. Thus by adding to one commandment, as by diminishing from another, *the Word of God is made void by their traditions.*

The consummating sin of Rome against God is the sacrilegious use of holy things in the Church of Rome; she repeats Belshazzar's sin. *They have brought the vessels of his house before thee; and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, thou hast not glorified.* (Dan. v. 23.) Divine truths, and ordi-

* Recordati de Sanctificari la feste. The Catechism has been reprinted by that true champion of Protestantism, the Rev. R. J. M'Ghee.

nances, and sacraments, are all perverted for the maintenance of the pomp and pleasure, ambition and supremacy of Rome, and God is mocked, insulted, and dishonoured; this is the character of the peculiarities of Roman worship.

HER SINS AGAINST CHRIST are equally manifest. Christ is our only, our complete Saviour. Rome would join others to him. All his offices she disannuls by her traditions. Christ is the true PROPHET and instructor of his Church, teaching us by his Word, his Spirit, and his ministers. The Church of Rome adds to the Word of God the Apocrypha, though it be the writing of fallible men, and unwritten traditions, and forbids translations of the Bible to be circulated in general, as causing more evil than good,* and limits its interpretation in any other manner than according "to the unanimous consent of the Fathers." † Instead of the true Prophet and his Word, she sets up a claim of infallibility for the Pope and his Councils, stamping the seal of heaven on the foulest error. According to the Council of Florence, the Pope is the head of the whole Church, and the father and teacher of all Christians, and to him in St. Peter, was delegated by our Lord Jesus Christ, full power to feed, rule, and govern the universal Church. Thus his prophetical office has been supplanted. Christ is the true HIGH PRIEST of his people. He has *once in the end of the world* appeared to *put away sin by the sacrifice of himself. We are sanctified through the offering of the body of Jesus Christ once for all;* for *by one offering he hath perfected for ever them that are sanctified;* thus specially careful is the Holy Spirit, by repeated assertions, to show the completeness of the one offering of Christ. Supplanting these, the Church of Rome teaches that a fresh sacrifice is made continually in the

* The various ways in which Romanists have opposed the circulation of the Bible, from 1816 to the present time, are noticed in a sermon by the Rev. D. James, of Liverpool, on the conduct of the Romish Church with regard to the Bible.

† See the Creed of Pius IV. for this solemn mockery; for where is this unanimous consent to be found? The contradictory sentiments of the Papists may be abundantly seen in Bishop Hall's "Peace of Rome," and Edgar's "Variations of Popery." See also Basnage's "Histoire d'Eglise."

mass, and that power is given to the priesthood to consecrate, offer, and minister his body and blood, and also to remit and retain sins.* The Roman Catechism says, "The Church recognises in the Roman Pontiff the most exalted degree of dignity and the full amplitude of jurisdiction. He is the true and legitimate Vicar of Jesus Christ; he therefore presides over the universal Church, is the father and governor of all the faithful, of bishops also, and of all other prelates, be their station, rank, and power what they may." Thus his priesthood is really nullified. Christ also is THE KING of his Church and of all the earth. By him kings reign. But the Pope has abrogated his laws, and counterfeited his royalty, and standing in his place, claims, as St. Peter's successor, to be prince over all people, and all kingdoms, to pluck up, to destroy, scatter, consume, plant and build. In discharge of this assumed function, our own Queen Elizabeth was deprived of her title by the Bull of Pope Pius V., and all her subjects were absolved from their allegiance.† Thus high does the wickedness of Popery lift itself against the supreme King of kings, to dethrone those whom he has placed over kingdoms. The sins of this Church against Christ are endless. Instead of the God and Father of our Lord Jesus Christ, and in him our God and our Father, the Father of mercies and the God of all comfort, they hide him from us, or present a God of terror. Instead of redemption by Christ, and the appointed signs of his body and blood, they give us wafer-masses as fresh sacrifices for sin, and thus in effect deny that the Lord has bought them (2 Pet. ii. 1); instead of a Divine and sympathising Saviour, they tell us of a severe judge, and transfer all his sympathies to the Virgin, who, though truly blessed, is still a mere human being; thus in works (Titus i. 16) denying that *the Lord has come in the flesh;* instead of setting forth the good Shepherd as

* See Session 23, ch. i. Trent. Thus the Romanist really denies that the Lord bought us, and with feigned words makes merchandise of Christians. (2 Pet. ii. 1—3.)—See Mr. M'Neile's Sermon on Antichrist.

† See the Bull of Pius V. against Queen Elizabeth.

walking with us through the valley of the shadow of death, they delude the soul with a feigned sacrament of extreme unction.* Thus does Popery throughout show itself to be the true Antichrist, though still partly in a mystery,† and still waiting a more full revelation of its lawless iniquity, in times now at hand; for we have many reasons to expect that Antichrist will at last assume an open and Infidel form, and we already see instances that the Romanists are more and more making their stand on Infidel principles.

HER SINS AGAINST THE SPIRIT OF GOD are very seri-

* The Romanists ground their sacrament of extreme unction on Mark vi. 13 and James v. 14, which are wholly insufficient on their own definition of a sacrament. In Mark vi. 13, there ie no direction of our Lord, but a relation of a fact. Anointing by oil was directed by St. James (v. 14.) for the recovery of health, apparently as the usual remedy in the East for diseases. (Mark vi. 13; Luke x. 34.) The essential points in St. Jamee's directions are, then, to use the accustomed means, joining faith and prayer, in hope of recovery. But it is appointed by the Papists to be administered only in the prospect of dissolution.

† Many etriking specimens might be given to show how completely the Church of Rome has those marks of Antichrist. *He is Antichrist that denieth the Father and the Son; every spirit that confesseth not that Jesus Christ is come in the flesh is not of God.* I will eelect one by Cardinal Bona, whom Bossuet calle "the learned and holy Cardinal Bona, whose memory ehall be for ever bleesed in the Church." In his Treatiee on Divine Psalmody, chap. xvi. p. 868 (4to. 1677), he thus states the reason for bringing in the name of the Virgin. "Because the bleseed Virgin, the first preserver after God of the human race, always protects mortale with motherly affection, therefore we are accustomed at the end of each office to pour out eome salutation and prayer to the same blessed Virgin, that, IF by human frailty, we have in anything erred, IN THE DREANFUL WORSHIP OF GON, OUR LORN, MANE PROPITIOUS BY THE INTERVENTION OF HIS MOTHER, MAY NOT IMPUTE SIN TO US. She nouriehes in her munificent embrace all who, driven by the etorms of life, confide in her. She stretchee out her saving right hand to all those who, in thie perishing world, are in danger." Much of a similar kind is added. The same Cardinal, in hie last will, after commending himself to Christ, then comes to commend himself in clause after clause to the Virgin, calling her the comfort of the afflicted, the refnge of sinners, and the salvation of those that perish. He next appliee to angels and eaints to assist and save him. See also the "Office of the Virgin" and the "Glories of Mary," for evidence here. Mary ie exalted above Christ. The whole *spirit* of this system ie a rejection of the mediation of Christ, while it is nominally retained. We will not be eo robbed of our Saviour. The Bishop of Calcutta has noticed, in his letters, giving an account of the Continent in 1823, that in Papal countries "THE VIRGIN MARY is beyond all comparlson more adored than the ever-bleesed God—the worship paid to her is univereal in all places and by all people. After the Virgin, some of the principal SAINTS seem to be most worshipped, then our SAVIOUR; and, lastly, God our HEAVENLY FATHER." What a commentary on *He is Antichrist that denieth the Father and the Son.* Brightman, in his "Revelation of St. John illustrated," has a full answer to Bellarmine's "Book of Antichrist." For a full account of the wiue-epread worehip of the Virgin,—see a large 8vo. volume, "La Culte de la Sainte Vierge dans toute la Catholicités, par a Egron."

ous. *If any man defile the temple of God, him will God destroy;* and Christians are *the temples of the Holy Ghost.* What can be more defiling than the Roman Confessional ? Their whole doctrinal system tends to supersede and overthrow the grace of the Holy Spirit, and to bring in man's free-will as disposing and preparing him to obtain the Divine favour. It degrades the true miracles of the Holy Ghost, by feigning absurd and false ones, wrought by deceivers. It forbids or limits the circulation of the Word of God.* It annuls the inspired Volume by the traditions of men. † The sins of the Roman Church against the Holy Spirit are seen also in their condemning as false, shocking, impious, and blasphemous, by the Constitution Unigenitus of Pope Clement XI., in 1713, scriptural propositions taken from Quesnel's Reflections, such as these, "When God does not soften the heart by the unction of his grace, exhortations and external graces serve only to harden it the more. When God accompanies his command and his external word with the unction of his Spirit and the internal power of his grace, it then works in the heart that obedience which it requires. The reading of the Holy Scriptures is for all men." ‡ One hundred and one such truths of God's Word were, after vehement struggles in this Church, condemned by this Man of Sin, blasphemously claiming our Saviour's authority for contradicting his Word. It furnished a remarkable proof that the Church of Rome is wholly incurable, and corrupt

* Thus in the "Index of Prohibited Books," by Sixtus V., 1590, we have the following Rules:—VI. "Versiones Bibliorum ab hæresiarchis, vel etiam ab hæreticis quocunque sermoni editæ damnantur et interdicuntur." VII. "Biblia Sacra, aut earum partes etiam a Catholico viro, vulgariter quocunque sermone redditæ, sine nova et speciali sedis Apostolicæ licentia nusquam permittuntur: vulgares vero paraphrases omnino interdicuntur." So an "Encyclical Letter of Pope Leo XII.," in 1825, requires a permission in writing for liberty to read Catholic Bibles.

So the Pope in an Encyclical Letter May 8, 1844, sums up the wickedness of his predecessors and puts his own seal to the whole in prohibiting the circulation of the Scripture.

† What little evidence can be produced from early antiquity in favour of Rome, may be seen by Jewell's famous "Challenge," and his "Defence of his Apology." See also "Faber's Difficulties of Romanism."

‡ The Decree is given at large in Bishop Wilson's Edition of "Quesnel's Reflections on the Four Gospels," and in Finch's "Supplement to the Sketch of the Roman Catholic Controversy."

beyond remedy, when the revival of grace in its own bosom by the Jansenists, notwithstanding all their submission and adherence to the supremacy of the Pope, was thus disowned and suppressed.

HER SINS AGAINST MORALS ARE NOTORIOUS. Her pretences indeed are to the heights of holiness, nor would I deny that eminent holiness has distinguished many who have worshipped in her communion; but these have not been those who have been zealous for those things which the Church of Rome has added to the Word, but for those things which she holds truly, and which have the form of godliness, and without which there would not be *the deceivableness of unrighteousness and the mystery of iniquity.* The Scripture, furnishing us with a solemn warning against final apostacy, distinguishes between *the sin unto death*, which is open and wilful apostacy from the truth, and *sin not unto death*, which is consistent with spiritual life; for *there is not a just man upon earth, that doeth good, and sinneth not.* The church of Rome has taken occasion (though not from this passage) to erect a system of venial and mortal sins,* by which all kinds of moral evil are introduced. By their lying legends and feigned miracles,† they have verified the Scripture prophecy, *speaking lies in hypocrisy.* By their doctrines of indulgences and absolutions; by the constitutions of the Jesuits, and especially by the writings of their casuists,‡ they have established a wide wasting scheme of immorality, by which God may be made, and is made, the patron of sin; every vice may be practised with impunity from man, and all religious services be performed without spiritual life or inward devotion. What our Saviour said of the Pharisees is true

* It endeavours to do this by straining such passages as Prov. xxiv. 16. Matt. vii. 3—5. 1 Cor. iii. 12; and no doubt there are degrees in the guilt of sin. But let it also be remembered that God distinctly says, *Cursed is every one that continues not in all things written in the book of the Law to do them. The wages of sin* (all sin without exception) *is death.* But all manner of sin, except blasphemy against the Holy Ghost, is freely forgiven through Christ.

† See Stillingfleet's "Second Discourse in Vindication of the Protestant Grounds of Faith," chap. iii., in proof of the multitude of these false miracles.

‡ See this remarkably manifested in the "Principles of the Jesuits," published by Rivingtons, with verified quotations.

of the Romanists. *Ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness.* I have no wish to open before you this mass of corruption, hidden under a system of outside show of morality, and sanctity.*

HER SINS AGAINST MAGISTRATES AND KINGS are those of direct usurpation of their rights ; and with a pretence of having God's Word for this usurpation. St. Peter charges us from God himself,† *Submit yourselves to every ordinance of man for the Lord's sake.* In a note on this passage, by an interpolation early foisted into St. Ignatius's Epistles, they bring out this false doctrine, that "he exhorts them, first, to honour God ; next, the bishop ; and then, the king."‡ Their practical instruction has been according to this false doctrine, teaching the people, though God's directions were given under the worst Roman Emperor, that they owe no subjection to wicked kings, albeit they have given an oath of fidelity to them, nor are to be accounted perjured though they hold against the King. "It is absurd," says Bellarmine, "that the sheep should judge the shepherd, and the apostle wills all men to obey their bishops and overseers." Under this doctrine several of our own monarchs have from time to time, as far as the power of the Pope allowed, and his interest prompted, been deprived of their thrones, and their subjects released by his Bulls from their allegiance.§ To this

* See Clarkson's "Practical Divinity of the Papists," 4to. 1676.

† See Archbishop Usher's "Power of the Prince" on this text ; a book full of learning and instruction in these days of casting off lawful authority. See also M'Ghee's useful "Republication of the Notes to the Roman Catholic Bibles."

‡ The genuine Epistle merely states, It is a good thing to have a due regard both to God and the bishop. See the Epistles in the interpolated and the original state, as both are given in Ittigius "Bibliotheca Patrum."

§ In the time of Bellarmine, Popery had not become so weakened and exhausted by Infidelity and gross superstitions as it is now. It contained then much of the strength and power of the better elements out of which it originally fell away. Bellarmine raises long and subtle distinctions to bring out the supreme power of the Pope, as may be seen in his "Treatise de Summo Pontifice," but all is gained in the assertion, "The Pope, although as Pope he has not any merely temporal power, yet has the supreme power of

we owe the Gunpowder Treason. The Spanish Armada was fitted out for the purpose of dethroning Queen Elizabeth, placing a Papist on the throne, and re-establishing Popery.*

To this day the Roman Catholics act out the spirit of lawlessness. A sound and faithful charge by the Protestant Archbishop of Armagh is traduced in a spirit of bitter 'speaking evil of dignities,' through three columns and a half of the *Tablet* of Oct. 11, 1845. The first sentence will be enough to show the character of this article: "Another Archbishop of Armagh—another Primate of all Ireland—that is, of somewhat less than a fourteenth part of it—the deformed, transformed but not reformed Archbishop of Armagh, as by law baptized and consecrated, has within the last few days been attracting a good deal of attention, by a vehement attempt to gain the public sympathy on behalf of the public nuisance of which he

disposing of the temporal things of Christians, for their spiritual benefit." He compares it to the power of the Spirit in man over the flesh, as two republics which may be found separate and conjoined. He asserts, "that the Pope may change kingdoms, and take away from one and bestow upon another, as supreme spiritual prince, if the same shall be needful to the salvation of souls." On the same ground he puts the Pope's making civil laws, and abrogating the civil laws of princes. (See "Bellarmine de Sum. Pont.." l. v. ch. 6.) Thus Antichrist *changes times and laws.* (Dan. vii. 25.) Much might be learned, however, by some modern statesmen, of the difficulties of this subject, and the real danger of giving power to Rome, from this treatise. Barrow's "Treatise on the Pope's Supremacy," furnishes a full answer to the Romanist on that point, as well as details of the sins of the Church of Rome against kings and magistrates. He gives the oath made by the Roman bishops at their consecration. He also answers the tendency to similar excessive views of Church authority in Thorndike's "Epilogue," and is thus useful in meeting reviving errors of this day. Chamier, Amesius, Whitaker, and many others, have fully answered Bellarmine's elaborate "Defence of Popery."

The revival of the more powerful works in favour of Popery is another sign of the revival of Romish principles noticed in the first part of this treatise. I have before me, lately published, a Prospectus, "Præstantissimorum Doctorum qui in Ecclesia Catholica floruerunt Bellarmini, Estii, Liebermanni, Maldonati, Editiones novissimæ optimæ omnibus numeris absolutæ ejus pretii ut ab omnibus comparari queant, venerent Londini," &c. The giants of former days are coming forth in the cheapest way, for wide circulation. The reader may therefore see how timely is the service rendered by republications of Foxe, and of the Parker, the Woodrow, the Wycliffe and the Calvin Translation Societies, to bring forth the works of the Reformers, and supply the Church with some of the weapons which God honoured with success in past days.

* See Mr. Lathbury's useful little works, "The State of Popery and Jesuitism in England," and his "Guy Faux; or Gunpowder Treason and Spanish Armada."

is the most exalted functionary." The Established Church of Ireland is expressly stated to be this public nuisance. Thus does the Papist fill up the predicted character of Antichrist. It is justly observed in the English Review for October 1845, "At this moment the tide has set in most strongly in favour both of ultra-montane theories and of the very worst practices of what may be called Popery for the Million. With regard to the latter, it is truly astonishing how the French hierarchy can adventure themselves, in the very face of a people in which the scoffers constitute a large majority in comparison with the devotees, to put forth all the most meretricious tricks and the most unblushing impostures of which in the darkest ages Popery was ever guilty. Witness, for instance, the annual exhibition of relics in the Cathedral of Notre Dame during Lent, and that of the *Sainte Robe* at Argenteuil in the immediate vicinity of Paris."

HER SINS AGAINST SOCIETY AT LARGE ARE VERY GRIEVOUS. Popery, while it dishonours God, debases and enslaves men. The miseries everywhere endured under the fatal domination of the Church of Rome, blighting the sweetest affections of social life, would fill volumes! She is the enemy of that knowledge which refines and blesses man. An excellent library might be collected only from the lists of books prohibited by her.* She has ever been the enemy of the Jewish nation; to this day they are confined to the Ghetto at Rome, and shut up at night within its walls and gates, and to this day they suffer most in Papal and Mahomedan lands. The Pope annulled the Magna Charta in the time of King John. She hinders all freedom wherever she can, that would interfere with every man's being subject to her alone. Though now occasionally in alliance with Republicanism; that she may gain her ends, we may see by her former acts, and her present course, where she has power, that nothing like real liberty of speaking, or writing, or labouring for God,

* See Mendham's "Literary Policy of the Church of Rome:"—see also "Popery as opposed to Knowledge."

would be left for society. What frauds upon all the relations of human society are the confessional, and the systems of nunnery and monkery ! * Men have from age to age groaned under her oppressive yoke without remedy ! What national cruelties and atrocities have for centuries been inflicted through her instigation ! To what a miserable state of social relationship are towns, and cities, and kingdoms reduced where she has full sway. Who can tell the millions of broken and ruined families, of sorrowing hearts, of parents deprived of children, and children of parents, husbands of wives, and wives of husbands, occasioned by that tribunal which Rome invented, and in which it gloried for 600 years—the horrible Inquisition ! But there is *an inquisition for blood* coming on, in which God remembers the whole. (Psalm ix. 12.) Rome has robbed all nations, not only of enormous sums of money, but of what is far more precious, the bright light of Divine truth, and, wherever she had power, she has taken from them its best defenders. Her traffic has been with *the souls of men* (Rev. xviii. 13 ;) and deceiving her buyers, she has lived in splendour, luxury, and excess, on the sacrilegious spoil of her adherents. To this day masses are multiplied for the pretended repose of the soul, according to the price paid for them. Thus, *through covetousness with feigned words they make merchandize of you.* Rome is rich in pomp and luxury, in splendid dresses and palaces ; they *have heaped together treasure for the last days.* But, while it retains its false doctrines, and adheres to all its idolatries ; its riches, its precious stones, its marbles, its

* The Scripture gives it as the character of the Beast which *had two horns like a lamb, and spake as a dragon,*—that he caused all to receive a mark in their forehead, and that no man might buy or sell, save he that had the mark of the Beast. The Roman Church has fulfilled this to the letter: in the Third Lateran Council, after anathematizing the Cathari, Paterini, Publicani, it decrees that no one should presume to have them in their houses, or on their land, or carry on business with them. See Binnius, vol. vii. p. 602, ed. 1636. A similar decree of the Florence Council was issued against the Wickliffites and Hussites. I add the very words :—"Nec eosdem in suis districtibus, prædicare, domicilia tenere, larinis fovere, contractus inire, negotiationes et mercantias quaslibet exercere, aut humanitatis solatia, cum Christi fidelibus habere, permittant."—See Binnius as above, p. 1121.

magnificent buildings, and its frankincense, do but fix its name as *Babylon the great.*

Her sins AGAINST THE CHURCH OF GOD are the last which I have to notice. By dishonouring the Church through her own wickedness, and by her injuries inflicted from age to age on God's true children, and latterly, when she had full power, by her murders of his most faithful servants, the Romish Church has for centuries shown herself the implacable enemy of the true Church of Christ. What can the world think of that which assumes to be the Holy Catholic and Apostolic Church of Christ, but which is in reality full of worse than heathenish abominations! If any thing could excuse the world in its infidelity and worldliness, it is the foul abominations which, under the mask of the Christian religion, Popery has practised. When, also, God's faithful witnesses have openly testified against these abominations, and the Roman Church had the power, she has persecuted, imprisoned, tormented, and finally put them, in innumerable instances, to cruel deaths, and even rejoiced over their slaughter. Thus the Pope of Rome ordered a "Te Deum" to be sung over the slaughtered Protestants in France on the massacre of 30,000 of our fellow-men, which was commenced at Paris on St. Bartholomew's day. He also ordered a medal to be struck in commemoration of that dark tragedy, and a painting of it is still placed at Rome, in triumphant commemoration, as it were, of the deed. She is, in the strong language of the Bible, *drunken with the blood of the saints, and with the blood of the martyrs of Jesus.* (Rev. xvii. 6.)

This is but a slight sketch of the enormities of that predicted wickedness, which the Scriptures concentrate in the emphatic terms, *the Man of Sin, and the Mystery of Iniquity.*

But, Christian reader, while we enumerate the sins of the Church of Rome, let us never be unmindful of the sins of the Reformed Churches. We, too, are guilty before God, and that under superior spiritual light and unequalled advantages. And the fearful progress of lawlessness and

Infidelity, and the return, by one class among us, towards the abominations of Popery, after our having been once delivered from it, must be especially guilty in the sight of Him who so graciously delivered us. (2 Peter ii. 22.) I would apply to the respective Churches what Jeremiah said of Israel and Judah. Israel fell off to open idolatry, and was righteously punished, yet Judah feared not, and in her way went and played the harlot. Now hear God's judgment upon them, and let it for ever silence any boasting or harsh judgment on our part: *Yet for all this, her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the Lord. And the Lord said unto me, The backsliding Israel hath justified herself more than treacherous Judah.* Our hypocritical profession of Protestant doctrines, as a nation, seems also to be rapidly bringing on us, as well as on Rome, the last judgments to come upon the nations of the earth. God Almighty give us national repentance, that our hypocrisy may not be our ruin! Yet there is a material distinction to be noticed. The sins of the Protestant Churches are contrary to their religion and their profession; they are not according to, but in spite of, their creeds and their confessions; but the sins of Rome, are open, professed, and systematic. They are her very religion. They are in full accordance with her avowed and established doctrines. There will then be a righteous discrimination in God's dealings with his Churches.

Yet in the end grace will abound over sin, and mercy rejoice against judgment; for *God hath concluded them all in unbelief, that he might have mercy upon all.*

CHAP. IV.

THE PLAGUES TO COME UPON BABYLON.

THE warning to *come out of her*, is grounded on the threatening, *that ye receive not of her plagues.* What, then, are her plagues ?

1. MAN'S EXECRATIONS SHALL COME UPON ROME. Even the nations of the earth, many of whom have been so slow to learn the necessary truth of her Apostacy, shall at length be fully awakened to a conviction of the enormous evils that have come upon the earth, through this spiritual tyranny and bondage. Hence the feelings of the European kingdoms of the Roman empire towards this apostate Church are thus clearly foretold : *The ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire. For God hath put in their hearts to fulfil his will, and to agree and give their kingdom unto the beast, until the words of God shall be fulfilled.*

Something of this has begun to be accomplished in the last half century, and in the vast spoliations the Roman Church has already endured without showing any signs of repentance. And if even the nations at large thus manifest their hatred, the saints of God also are called to join in holy joy over the destruction of this destroyer : *Rejoice over her, thou heaven, and ye holy apostles and prophets ; for God hath avenged you of her.* And in pursuance of this invitation, we hear the whole heavenly company described as rejoicing in her fall : *I heard a voice of much people in heaven, saying, Alleluia ; salvation, and glory, and honour, and power, unto the Lord our God : for true and righteous are his judgments, for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said*

Alleluia. And her smoke rose up for ever and ever. Nor need we wonder at this joy on her fall, when we think of the dishonour she had brought on the name of Christ, and the impediments she has everywhere raised to the triumph of the Gospel of the grace of God.

2. GOD'S REMEMBRANCE OF HER INIQUITIES SHALL BE MANIFEST. In the words following my text we read, *For her sins have reached unto heaven, and God hath remembered her iniquities.*

In the holy Scripture we frequently find it stated, that the time of judgment takes place on nations when their iniquities are full. Thus, just before the destruction of the cities of the plain, it is said, *The cry of Sodom and Gomorrah is great, and their sin is grievous.* Thus the possession of Canaan by Abraham was delayed, *because the iniquity of the Amorites was not full.* Thus the Jews filled up *the measures of their father's sins*, before Jerusalem was destroyed. So there has been a gradual filling up of the sins of the Roman Church, and God has already shown that he is beginning to remember her iniquities. See the situation of those countries that have most supported Popery, and been the strength of that Apostacy. The vials of God's wrath largely and especially descended on them and on those countries that had departed from the purity of Protestantism in the first French Revolution. *Men were scorched with great heat, but they blasphemed the name of God, which had power over these plagues, and repented not to give him glory.* Again they have returned to Popery, with all its debasing idolatries and slavery, or to avowed Infidelity. The present head of this corrupt Church, Gregory XVI., mourns over what he calls "the tempest of evils and disasters;" and then avows that a human being, the Virgin, is "his greatest confidence, even the whole foundation of his hope."* So far from repenting, his followers are full of increased energy and activity, compassing *sea and land to make one proselyte,*† building *the tombs of the prophets,*

* See his "Encyclical Letter," in 1832.

† The energy with which Rome is thus exerting itself is now seen in all

and garnishing *the sepulchres of the righteous*, and filling up, as the Scribes and Pharisees did, the measure of their fathers. How nearly then must the dreadful cup of the iniquity of the Church of Rome be full ! In the present disturbed state of Europe, notwithstanding the outward preservation of peace, we have in the disquietude of the European kingdoms of Italy, Germany, France, Spain, and Portugal, further tokens of God's mindfulness of their iniquities, and persevering calls of grace and mercy to the nations to repent ; his much long-suffering yet affording the season of salvation, as well as a solemn warning to our own long and highly-favoured land.

3. GOD'S VISIBLE JUDGMENTS WILL AT LENGTH DESCEND TO DESTROY BABYLON. There will be no reform of Popery. She has bound herself in the immutable chain of her own sins. Her claim to infallibility has made her rejection of her falsehoods impossible. The whole system will perish at once, and that with desolating judgments. Even now, more and more, Popery is grinding and crushing between the upper millstone of Divine truth, and the lower millstone of Infidelity. Nor will its vain pretences and assumptions, its tricks, disguises, and absurd miracles, long be able to postpone its righteous doom. Many of its adherents will come to the Lord truly ; or fall, as Balaam did, into the ranks of Infidelity, and perish with the last foes of Christ. (Compare Numbers xxxi. 8, and Rev. xix. 20.) Those kings who, like our James II. of England, and Charles X. of France, adhere to it, will mourn its fall.

parts of the world. Even the remotest Protestant missions have not escaped these noxious visitations. O that all this zeal, like that of Saul's, were turned from an evil and destructive, to a holy and heavenly conrse ! May it also raise us Protestants from our lukewarmness! The following account of their exertions in New Zealand, dated August 28, 1839, has heen received hy that truly Christian, faithfully Protestant, and largely hlessed Society, the Church Missionary Society :—" The Papists are on the alert. Their establishment now is, one hishop, eight priests, and two catechists ; and a French ship-of-war is expected to hring, it is said, ten more. . . . . But they have not, as yet, done mnch mischief. The natives who have received instruction from us remain stedfast ; and many who hitherto have kept aloof, seeming now to think that they must join one or the other, have declared themselves in favonr of us. The Testaments and Prayer-hooks are eagerly sought after, and the truth will he rooted deeply."

(Rev. xviii. 9.) Those kings who, like Napoleon, are really Infidel, will hate it and burn its flesh. Thus they are described in one place as hating the whore, and making her desolate (chap. xvii. 16); and they are described in another place as bewailing and lamenting for her (chap. xviii. 9): but it is the property of God's wonderful providence to bring out in clear fulfilment, the most apparently contradictory prophecies. He thus calls our attention more distinctly to them, and illustrates the more his own foreknowledge of everything. The testimony of Scripture on this sudden and visible fall of Babylon is express. *Her plagues shall come in one day; death and mourning, and famine; and she shall be burned with fire: for strong is the Lord that judgeth her. A mighty angel took up a stone, like a great mill-stone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down,* AND SHALL BE FOUND NO MORE AT ALL: this last expression is made four times, and thus proves most conclusively that the prediction applies not to a past, but to a future destruction. In addition therefore to the wasting of the power and resources of Popery as a system, which has begun to take place, we have reason to expect peculiarly desolating judgments on the Papal state, and especially on the city of Rome itself. *The kings of the earth . . . . shall see the smoke of her burning; standing afar off for fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.*

The deluge was not more clearly announced to the world before the flood, by Noah, than this judgment is announced by the Word of God to the Christian world. This is the dreadful end of a lengthened course of horrible profanation of sacred things, and daring iniquity, blasphemy, and idolatry.

What a solemn warning will the Lord thus give to all other nations and kingdoms! a warning effectual, we may hope, to the salvation of an innumerable multitude, while it hardens the wicked to the last form of Antichrist and

the open war against Christ, before his millennial kingdom. Under the last vial, *the cities of the nations fell*, as well as *great Babylon came in remembrance before God*, which seems to include the falling of the polities of professing Christian nations in general, and the time of the restoration of the kingdom to Israel ; as well as the destruction of Babylon.

4. THE PERIOD OF THESE JUDGMENTS IS THE PERSONAL RETURN OF OUR LORD JESUS CHRIST. This is made clear by the testimony of St. Paul respecting *that Man of Sin* who precedes the coming of Christ ; and who, in his whole course, is identified with Popery. (2 Thess. ii.) It was a mystery of iniquity, which began to work even in the apostolic age, and who was to be more and more revealed to its very last stage of the Lawless One, and only to be destroyed at the coming of our Lord. It is clear that the coming of our Lord is a visible coming, for it is said, *He shall be revealed from heaven with his mighty angels in flaming fire*. It is clear *the Man of Sin* is to be destroyed by the bright appearing of our Lord, at the full revelation of this lawless one ; for it is predicted, *Then shall that wicked, or lawless one, be revealed, whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming*. (2 Thess. ii. 8.) Thus in the eighteenth chapter of Revelation, we have the fall of Babylon, and in the nineteenth chapter, the song of the Church upon it, and the return of the Word of God and his armies in triumph and glory. I cannot then but give my testimony before the Church very distinctly, that I firmly believe these judgments to be near, and that they will be executed at the period of the personal return of our Lord.

But even here the woe of the inhabitants of Babylon does not end. We must yet go farther, and add,—

ETERNAL JUDGMENTS ARE PREPARED FOR THE OBSTINATE AND PERSEVERING ADHERENTS OF POPERY. It is much to be observed, that the strongest statements of the eternity of future judgments are those made by our com-

passionate Lord, when he tells us to part with things nearest and dearest to us, rather than be cast into *hell-fire*, where *the worm dieth not, and the fire is not quenched :* and those made by his own beloved disciple John (who presses love so much upon us), warning us against the danger of adhering to the Beast and his image, or to Popery, having horns as a lamb, and speaking as a dragon, and claiming authority over all kingdoms. Thus the third Angel says with a loud voice, *If any man worship the Beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation ; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb ; and the smoke of their torment ascendeth up for ever and ever ; and they have no rest day nor night, who worship the Beast and his image, and whosoever receiveth the mark of his name*—so they are afterwards described as being *tormented day and night for ever and ever.* The mind shrinks with horror from such an awful doom, so distinctly announced by the God of light, of truth, of holiness, and of love. This doom is thus clearly revealed on purpose that, seeing there is an evil in persevering in sin, and especially in this mystery of iniquity, far beyond our present comprehension, we may escape for our life, as Lot did out of Sodom, flying from the impending destruction ourselves, and warning all whom our voice can reach, to flee from the wrath to come. Say, in this view, which we firmly hold to be God's own truth, O say if we are too earnest in our most stirring appeals, exhorting men against Popery. Say if it be not the greatest cruelty and the very mockery of all true love, for men to lower and excuse the evils of the Church of Rome, and to talk of it with a smooth and bland expression, as one among the many forms of Christianity, with some lesser errors belonging to it. I must say, true, deep, and real love, calls Christians to far more urgent, vehement, loud, and strenuous efforts than have ever yet been made to rescue the servants of God yet in

the midst of this Babylon ; and for this love we wait, in full hope that it will yet be given to the true Church of Christ.

CHAP. V.

THE SOLEMN CHARGE TO COME OUT OF BABYLON.

THE Apostle John testifies to us—

I heard a voice from heaven, saying, Come out of her. Let us consider,

1. THE PEOPLE WHO ARE CALLED TO COME FORTH. There are to this day a people of God in the midst of Babylon. Thanks be to God for this assured implication from the words of the text. For the sake of this people, she has so long been spared. As the angel said to Lot, *I cannot do anything till thou be come forth*, so does God here speak to these his faithful servants. Many Papists have been trammelled so completely by their education, country, occupation, and circumstances, in Babylon, that they have no opportunity to escape ; they mourn over the evils they see, and they suffer from the true faith they profess ; the gates of brass will more and more be opened for their escape. Many a Papist is unacquainted with the horrible delusions by which he has been deceived. The vain pretences of unity, sanctity, catholicity, and apostolicity, have deceived them. Antiquity and the name of the true Church have covered, as with a mask, the frauds by which idolatry, indulgences of sin, substitution of human mediators, feigned purgatory and persecutions, have been imposed upon the true followers of Christ. There is also a great amount of truth preserved in the Roman apostacy. Those truths which affect not directly the ambition and dominion of Rome, such as the blessed Trinity, the incarnation of the Son of God, the inseparable and unconfounded union of the divine and human nature, and the truths

contained in the three creeds, are retained and held by Rome. By maintaining these truths, the Roman see has its chief credit and authority, and hence it has protected these truths against Arian and other heresies. And there was a great mercy in this; as this light of truth has, we doubt not, notwithstanding the great corruptions of Rome, guided many to the heavenly kingdom. Many of Pascal's, Fénélon's, Nicole's, Quesnel's spirit are still doubtless to be found in the Papal Churches. They are children of the living God, as Lot was in Sodom. Nor let us be turned from the hope by the hard things even such have said of us Protestants, calling us by opprobrious names of heresy and schism; let us still maintain our charity towards them; and remembering what occasion of offence our formal and powerless profession, our mere party and political enmity against Popery, our divisions and disputes, and the real heresies of men calling themselves Protestants have given; let us be humbled and still view such servants of Christ in Babylon as beloved brethren, in the spirit of that Apostle who said, *I will very gladly spend and be spent for you, though the more abundantly I love you, the less I be loved.* There is a true Church in the midst of Babylon, as were Nehemiah, Ezra, Esther, Mordecai, and Ezra of old, left in the land of their captivity. It is our great comfort to believe this. It gives great encouragement to us in our testimony to the truth. Would they were all such. Would to God all the professors of Christ's holy religion were spiritual, self-sacrificing, heavenly-minded followers of the Lamb, giving all glory only to his name; but through the hardness and impenitent heart of sinners, unsoftened by all God's long-suffering and goodness, it will not be so till the day of wrath has visited our earth, and under the fiery trial of judgments, men at length learn righteousness.

But why should God's people come out? The REASON FOR THIS COMING OUT of Babylon is because of the judgments impending over it; *that ye receive not of her plagues: for her sins have reached unto heaven, and God hath remem-*

bered her iniquities. The proclamation goes forth to ALL NATIONS to come out of Babylon. Thus on this ground, no sooner is Babylon completely developed to the spiritual church by idolatrous worship and persecution, than an angel flies in the midst of heaven, having the everlasting gospel *to preach to them that dwell on the earth, and to every nation, and kindred, and people, and tongue, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come.* He is succeeded by another angel giving this solemn warning, which contains the first mention of the name of Babylon in the book of Revelation, *Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornications.* If anything be clear respecting the future, it is, that nations adhering to Popery shall partake of her woe. Between two and three thousand years since, Daniel foretold of the stone smiting the *image on its feet,* the last stage of the Roman empire, so that all parts were *broken to pieces together, and became like the chaff of the summer threshing-floors, and the wind carried them away, that no place was found for them.* (Dan. ii. 35.) Providence, even in the past, by the first vials of wrath, here confirms prophecy. As nations have really separated from Popery, and held the pure truth, they have been blessed of God. Our own country has prospered just as it has, from time to time, nationally and in its government, separated from Babylon. The vivid sketch of our history in this respect by Dr. Croly has sufficiently proved this.*

INDIVIDUALS as well as nations are required to separate from Rome for the same reason. The third angel has this commission, *If any man worship the beast, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb.* (Rev. xiv. 9—11.) The safety and honour of each Christian is in fleeing

* See "England the Fortress of Christianity."—No. 8, of the publications of the Protestant Association.

from Rome. Individuals are honoured of God as they have testified against Popery. In our own country, the seven bishops, resisting the arbitrary proceedings of the Papal king James the Second, were honoured and blessed. But the same bishops did not see fully the enormous spiritual evils of Popery, and the first duty of a Christian, to keep his vows unto God; and appear to have been under the prejudiced feeling of attachment rather to a king than to God's ordinance of government; and hence they overlooked all the wonderful providences of God marking his will; and then, when, at the Revolution, they adhered to James, they sank into a mere schism. While those who supported the Protestant government which God in his providence had so peacefully, clearly, and graciously given to our land, were honoured as the means of upholding and continuing a Church and Constitution, under which we have enjoyed a century and a half of blessing.

All nations, then, and all persons in those nations, are to come forth out of Babylon and join the children of the living God, faithfully protesting against her abominations, if they would escape her plagues. For the coming plagues in the approaching judgments are far more terrible and destructive than any that have yet visited our earth. The desolation of the deluge was by water, this will be by fire. The destruction of Sodom and Gomorrah was of a small portion of our earth, this has an extension, affecting all *the peoples, and multitudes, and nations, and tongues, on whom* Babylon *sits.* (Rev. xvii. 15.) Nay, as we have seen, it reaches all impenitent and unbelieving sinners through eternity.

Before I address Papists, let me address PROTESTANTS LIVING IN SIN, and unfaithful to the great principles of the Reformation.

One chief advantage Popery and Infidelity have, is the great inconsistency of professing Protestants. Oh, how many have been thus hindered from coming out of Rome! Du Moulin puts it thus strongly. "When Papists shall be questioned by their great judge, why they did not come

out at his summons from Rome—Methinks I hear them answering, We saw so much sin among those that were come out of Babylon, that we were disheartened from embracing their reformed doctrine, which wrought no reformation in their lives. Among them we saw also there was danger for us to be partakers of their sins, and to receive of their plagues. For among them we saw griping covetousness, unbridled lusts, excessive intemperance, iniquity done with both hands, the gospel made a bolster for carnal security, cheating made the grand mystery of commerce, the law, from a haven for the oppressed, become a shelve to wreck them and get the spoil. We saw those truths, for which the reformed came out of Babylon, neglected, derided, and made themes for the profane wits of Atheists. We saw those that made nothing of purgatory make nothing of hell. We saw those that have a form of godliness in their devotions, deny the power thereof in their conversation. . . . We saw persons of all degrees and professions seek their own, not the things of the Lord Jesus. So we were stopped by their sins, from coming out of Babylon."

"These allegations will not justify their stay in Babylon, for they were called to have the faith of our Lord Jesus Christ, the Lord of Glory, without respect of persons—but they are so true as to draw a just and fearful doom upon us, as St. Paul charges the Jews ;—*the name of God is blasphemed among the Gentiles* through you."

Having removed this stumbling-block, let us proceed to address all pious ROMAN CATHOLICS, beseeching them to make no delay, but flee from the wrath to come.

Do you ask in what respect you are to separate yourselves from Rome.

THE WAY IN WHICH THE PEOPLE OF GOD SHOULD COME OUT, will now be explained. What are men called to come from, when they are bid to come out of her ? They are called to come out from—

1. THE PRINCIPLES OF ROME. To separate from and protest against all their false doctrines : their thirteen

anti-scriptural, human, and earthly additions to the Nicene Creed; their trust in the traditions of men apart from the Scriptures; their vain assertions of infallibility: their idolizing the Church of Rome; their invocation of saints; their transubstantiation and the pretended sacrifice of the mass; their priestly absolution; their worship in an unknown tongue; the adoration of images and relics! and those fond things vainly invented, of indulgences and purgatory; not one of these principles of the Church of Rome, must be kept if you would escape these plagues. You must give up the lordly supremacy of the Pope, self-inflicted penances, worship of crucifixes, and self-righteous doctrines of human merit, as utterly worthless, and keeping you far from the holy light and full love of the children of God, received by a simple faith in the dying and risen Saviour. Bring everything *to the law and to the testimony. If men speak not according to this, it is because there is no light in them.* It is a cause with us of vast thankfulness to God, that the Church of England has by its various testimonies, multiplied its protests, and manifested its separation from the corruptions of Rome; and that these realms were enabled nearly 300 years since, and continue to this day in so many important respects, to obey God's direction. In the Articles and Homilies of our Church we have clear and distinct testimonies, and in the worship, suited to its character, a meek and silent, but constant witness against the errors of Popery. In the Homilies the Bishop of Rome is called "at once both the spoiler and destroyer of the Church and of the Christian empire, and the Babylonian Beast of Rome." * In the Coronation oath our Queen, as the head of the government solemnly professed and testified, in the presence of God, against transubstantiation and the invocation and adoration of saints, and the sacrifice of the mass, as superstitious

* See Homily against Wilful Rebellion. The First Book of Homilies was published in 1547, the Second in 1562; the Articles by Cranmer, in 1552; and, lastly, the Articles and Homilies were completed and published in 1563, the year in which the Council of Trent closed its sittings.

and idolatrous.* May we as a nation be watchful, and *strengthen the things which remain, and are ready to die.*

And here I renew my protest against what I cannot but call modified Papal doctrines, which some, after unhappy examples in former days, have attempted to revive in a church, the glory of which is, that it is a firm and decided witness against Rome. However they may suppose they only wisely and effectually guard against Popery, and however those who profess them may be men of self-sacrifice, devotion and piety, let us be assured, nothing but God's own armour provided in his word, will really do this. We cannot play with this leviathan, or win him over by soft words and flattery : nor make a covenant with him. God with his own *sore and great and strong sword shall punish the piercing serpent.* (Isa. xxvii 1.) But modern infidelity and anarchy have had a tendency to drive men to the opposite extremes of superstition and bondage, and the antichristian principles of Rome. It has become needful for the spiritual watchmen once more to testify very distinctly against the ensnaring, fascinating seductions of the apostasy presented on every side. I do, then, in the name of my heavenly Master, warn my fellow-Christians against departing from the Protestant grouud of faith, the sufficiency of the Holy Scriptures. By joining the traditions of men with the word of God, that clear light of divine truth which he, in his infinite wisdom, has given to make us wise unto salvation, is disparaged, dishonoured, and accounted insufficient, obscure, doubtful, and uncertain. I warn them against setting up any human beings, whether Fathers or Reformers, as their Master or Father ; *one is your Master, even Christ.* I warn them against idolizing ordinances and apostolic succession, however valuable in their place, as if they were to operate any good of themselves without faith, or exclude real good with faith : or were the end of religion instead of the means. I warn

* This declaration was made by our Queen Victoria, on Monday, the 20th Nov. 1837, in the presence of the two Houses of Parliament.

them against that spirit of bondage which would make repentance after baptism next to impossible, give men only the terrors of the judgment to come, shut out the grace and loving-kindness of the gospel, and deprive us of the spirit of adoption, enabling us to say, Abba, Father. I warn them against tithing *mint, anise, and cummin,* in Christianity and neglecting *the weightier matters, judgment, mercy, and faith.* I warn them against any modern union of Pelagianism and Romanism, that would make the will of man the turning-point of salvation, instead of the grace of our Lord Jesus Christ. Well has the present Pope of Rome characterized the system, "they wish for Popery without the Pope." * Whoever holds and maintains these things is under the seducing power of Romish principles, and the voice from heaven calls aloud, *Come out of her, my people, that ye be not partakers of her sins.*

2. The people of God are also called to COME OUT FROM THE COMMUNION OF ROME; and to disown its supremacy, and refuse obedience to its unscriptural decrees. So far from there being only salvation in the Church of Rome, it is the church which the Holy Ghost has most explicitly pointed out of all the churches, as doomed to receive the plagues of God's judgments; it is the church, in which, if men wilfully remain, refusing to hear the voice of Christ when he calls them to come out, they are certain of partaking of her plagues. As Lot, if he had refused to listen to the warning voice, and had remained in Sodom, would have partaken of its destruction, so most assuredly will all who wilfully remain in communion with modern Babylon be partakers of the judgments with which she shall be visited. Blessed be our God, that at the Reformation so many Protestant nations in Europe obeyed the Divine directions, and for three centuries the millions of

* The following statement appeared in L'Espérance of Dec. 23, 1842, in an article dated from Rome :—"La grande masse des ecclésiastiques romains nourrit l'attente la plus illusoire d'un retour de l'Eglise anglicane à Rome, retour préparé par les puséistes.

"Voici, au reste, une parole authentique du pape au sujet de ce rapprochement anglican, rapprochement qu'on ne peut nier: Il a dit : 'Vogliono il papismo senza il papa.' (Ils veulent le papisme sans le pape.)"

their population have been separated from this apostacy. In the words of the martyr Latimer they determined "What fellowship hath Christ with Antichrist? Therefore it is not lawful to bear the yoke with Papists. Come forth from among them, saith the Lord." * The testimony of the Church of England in Jewell's "Apology," is repeatedly given. He asserts, "We have departed from them, and we bless the great and holy God for it, and please ourselves mightily in it; but then we have not departed from the primitive church, from the apostles, from Christ. . . . We have forsaken a church in which we could neither hear the pure word of God, nor administer the sacraments, nor invoke the name of God as we ought. . . . . We have only departed from that church which may err, which Christ who cannot err, so long since foretold, should err, and which we see clearly with our eyes has departed from the holy fathers, the apostles, Christ himself, and the primitive and catholic church. . . . We have only left him whom we saw had for many ages blinded the nations of the earth. . . . We have departed from that church which they have made a den of thieves —not out of contention, but out of obedience to God, . . . and have returned to the primitive church of the ancient fathers and apostles." The government of our country has, thanks be to our God for our Protestant constitution, in its highest authority, separated from this communion in these strong words, "Every person that shall be reconciled to or shall hold communion with the see or church of Rome, or shall profess the Popish religion, or shall marry a Papist, shall be excluded, and be for ever incapable to inherit, possess, or enjoy the crown and government of this realm, and in such case the people shall be absolved of their allegiance." †

Here is the reason why it has pleased God, notwithstanding all our national sinfulness, to honour and bless, as he has done, this favoured land. We have nationally

* See Richmond's "Fathers," vol. iv. p. 103.
† See the Act of Settlement, William III.

come out of Popery, by protesting against its principles and separating from its communion. God, in his infinite mercy, forbid that our rulers, either in church or state, should ever lose what remains of this national and ecclesiastical testimony against Babylon!

Let us further notice THE VOICE WHICH CALLS MEN TO THIS SEPARATION. It is a voice heard from heaven. We shall gain a clearer view of this by seeing that whenever God stirs up his faithful servants to give a strong testimony to his truth, it is brought before us in this form. Thus the angels which follow the Reformation in the xivth chapter, announce their messages with a loud voice. It may be thus illustrated: as John received the little book, or Word of God, and ate it up, and then prophesied again *before many peoples, and nations, and tongues, and kings,* so the teachers which the Lord raises up receives his truth from him, and then boldly and widely proclaim it among their fellow-men. Then is the voice heard from heaven. The period at which this particular voice in our text is heard is the beginning of the 7th vial, of which vial, chapters xvii., xviii., xix., are the fuller exposition. First, an angel *comes down from heaven, having great power; and the earth was lightened with his glory; and he cried* mightily *with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils.* We may expect, therefore, that on the opening of the 7th vial, the Spirit of God, in the remarkable judgments which will then be taking place on the Church of Rome, will enable his ministers to proclaim, with a clearness and strength far beyond what we have yet seen, the destruction of Babylon. Thus the doctrine of the fall of Babylon is first announced, and then we have in our text an exhortation proceeding equally from the same Divine and heavenly source; the Spirit of God giving the truth to the Church, and the ministers of Christ proclaiming far and wide, to those still in the Apostasy, *Come out of her, my people.*

But though we may justly expect a far more earnest

and urgent message from Christ by his faithful ministers, thus to go forth through all the churches now in the toils and snares of Babylon, the duty has ever been the same. Since Babylon has been completed by its decreeing the errors of Popery, and by its rejection of the truths of the Reformation, by the wicked canons and anathemas of the Council of Trent, the angel from heaven has been charging the Church to fear God, and give glory to him, and worship him only. Yes, by all the majesty and glory, by all the authority and plain command of the Most High, every Romanist is bound to come out of this Apostasy. We can here make no reserves. We dare not resist the voice from heaven ourselves, nor cover the message with any thing that would hide its solemn and plain meaning. God here does most distinctly testify the plagues coming on Babylon, and that those who wilfully remain in her, while he calls them to come out, will justly receive of those plagues.

Nor let any one say, in the fond indulgence of flesh and blood ; there are those in Babylon who may be saved, notwithstanding its Apostasy ; and as you admit this, and the Church of Rome denies that any can be saved out of its pale, it is safest to remain where we are. To do the will of God is the only safety. The sheep who will never perish are those who hear the voice of Christ, and follow him. Remember who it was said, *Ye shall not surely die.* This is the language of the old serpent. Follow God's directions, and you are safe. Beware of holding the truth in unrighteousness. To sin against God should be an evil dreaded by us even more than any sufferings. Duty, not safety, is our path. There is no safety in disobedience to God.

But where are they to go ? If they leave Babylon, who will be their leader ? What city will receive them ? Blessed be God, the answer is made clear in his Word. He did not tell his people of old, *Go ye forth of Babylon,* till he could say, *The Lord hath redeemed his servant Jacob.* (Isa. xlviii. 20.) He did not bid them *remove out of the*

midst of Babylon till he had predicted, *They shall ask the way to Zion with their faces thitherward.* (Jer. l. 5, 8.) When he charged them, *Go ye out of the midst of her*, he also charged them, *Let Jerusalem come into your mind.* (Jer. li. 45, 50.) And he spreads before them the measure, and defence, and glory of Jerusalem, before he tells his captives in Babylon, *Ho, ho! come forth and flee from the land of the north.* (Zech. ii. 6.) We have, in pure Protestant Churches, faithfully holding the doctrines which God gave with such revived light and glory at the Reformation, the substance and reality of all that of which Rome has but the empty show. The 144,000 sealed servants of our God are seen standing with the Lamb on Mount Zion, in their spiritual glory and blessedness, before men are told of the fall and torment of Babylon. (Rev. xiv. 1—8.) There is a city on a heavenly mountain, in contrast to the city on the seven hills. There is a true Christ, far above Antichrist; there is a real Head and High Priest, instead of a fictitious Vicar of Christ; there is one holy Apostolic Catholic Church, instead of a Roman Apostasy. There is the truth itself, instead of *lies spoken in hypocrisy.* There is free, perfect, and everlasting absolution in the blood of Jesus: by his stupendous and all atoning sacrifice once offered for all. There is present and immediate justification by grace, giving perfect peace with God, through faith; there is reception at once, and adoption into his family, through the wonderful love of our God, made known in his Gospel. There are with us the really cleansing waters of his Spirit, and the resurrection to come, and all trials working for our good, and the everlasting glory to be revealed at the appearing of our Lord Jesus Christ, and acceptance of him and reward by him in that day; we, believing in Jesus, and loving him and his, and all men, view that day not as the day of terror, but as the blessed hope of his people. Yes, my brethren, we can say to all who truly believe in the Lord Jesus, and are faithfully serving him, *Ye are come unto Mount Zion, and the city of the living God, the heavenly Jerusalem, and*

to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel. We are already at the foot of the mount; we see the glorious company who have gone before; we anticipate the speedy admission into their blessed society, and we will by God's grace be followers of them who through faith and patience inherit the promises.

And, O, people of God, now in Babylon, would that the voice of the Most High, here sounding in his Word, could reach your ears; and his own Spirit then lead you to come and join us in our spiritual liberty, love, and blessedness. You are in bondage, when God calls you to freedom; you are in fear when he calls you to confidence; you are in danger, when he calls you to safety. Refuse not this last voice given by his Spirit in our text, before the final and everlasting destruction of that which, however surrounded by impregnable walls and gates of brass, will be found in the day of wrath to be a vain confidence, and ensnaring you to receive of its final plagues. *See that ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven.*

In the last twenty-five years, much progress has been made in the fulfilment of *the voice from heaven saying, Come out of her my people.* It has sounded East and West, North and South, and the strength of this voice is every where increasing. Achill and Dingle Missions, and Scripture Readers and Schools have been prospered in Ireland. The Colporteurs have been blessed in France and in Belgium. Ronge, though with Infidel tendencies, Czerski, Pribel, and others have roused Germany, and many tens of thousands of Papists have seen that Popery is founded on the hypocrisy of liars, and have separated themselves from Babylon. God has raise up also a loud and increasing voice of protest against concessions to Rome and support

of its Institutions in countries like our own, and he has blessed faithful efforts in rousing attention to the real character and evils of Romanism.

The rapid extension of the Protestant Established Church *in Ireland*, amidst all its difficulties in the present day is very striking. We find by the correspondence on this subject, published by the House of Commons, Aug. 5, 1845, "That the increase of congregations in several places, renders the necessity of the enlargement of churches urgent." "From want of funds, notwithstanding the great increase of the Protestant Congregations, the Commissioners have reluctantly been obliged to postpone the rebuilding and enlargement of many Churches." "It is stated, that about 600 churches have been enlarged in the last ten years; eighty-six rebuilt, often with enlargement, and about 100 wholly new churches."* The progress of Popery by the going forth of the unclean spirit out of the mouth of the False Prophet, and in the revival of the Jesuits, and the mighty efforts made in England, France, and America, has indeed raised Popery to strength for its last conflicts and overthrow, but our Lord and Saviour is also strengthening his Church for its final triumph.

To preserve to our country the inestimable blessings which God has given to us in our Protestant Constitution, and to avert from us those judgments so distinctly threatened in God's Word upon all adhering to Popery, and to proclaim far and wide, for the benefit of our fellow-men, those great truths with the cordial reception of which their present, their national, their social, and their everlasting happiness is so closely connected—these are unspeakably important objects. We are sure that we shall be blessed as a nation, as we adhere to God's truth, and walk accord-

* See an able Review in the English Review for October, 1845. I had hoped to have given a succinct detail of facts confirming the above statement of the extraordinary secessions from Rome illustrating the voice from heaven. But the work is now beyond a compressed account, and I must refer readers to the proceedings of the Foreign Aid Society and the Irish Societies, to the Continental Echo, and indeed to the daily public journals.

ing to its holy light and enlarged love. In nothing are you more truly patriotic as well as more truly Christian, than in scriptural efforts to promote these ends. Protestant Churches like Sardis, have too much fallen into only a name to live while they are really dead ; we would follow the Lord's direction, and *strengthen the things which remain, and are ready to die.* The opening that the Roman Catholic Relief Bill gave to places of power and trust, and the actual appointment of Romanists seeking the overthrow of our Church to such places ; the remarkable growth of Papal exertion and Papal influence ; the multiplication of Roman chapels !* the increased favour shown by those in authority to those ministering in this Apostacy, by the support now given to them in our colonies, and by the permanent endowment of Maynooth ; and the false principles of liberality abroad among Protestants, respecting this great Anti-christian system, make it absolutely necessary for the faithful servants of Christ to contend *earnestly for the faith once delivered to the saints.*† And let us remember that our Government yet maintains the Protestant religion. The following solemn oath is taken by Roman Catholic Members of Parliament :—

"*I do swear, that I will defend to the utmost of my power the settlement of property within this realm, as established by the laws : and I do hereby disclaim, disavow, and solemnly abjure, any intention to subvert the present Church Establish-*

* In August, 1844, Dr. Wiseman stated at Nottingham, that in the last six years, fifty-four new Roman Catholic churches had been built, and seven religious houses in this country in the last three or four years. Twenty-eight religious houses of nuns, and of men have been established in the last six years. He boasts of their being permitted to go openly in procession through the town.

† The Reformation seems equally offensive, as might be expected, to opposite classes of authors: Cobbet and other recent writers respecting those times, on the one hand, and the Tractarians on the other. This was to be expected: the cause of Christ has ever had enemies opposite to each other, but united in war against Him. I have been struck with this in the many attempts to disparage Edward and Elizabeth, and to exonerate and excuse Queen Mary. Facts are too stubborn to be easily explained away, but many an effort is made to disparage the Reformers, not only by Papists but by writers like Macaulay and Strickland, with great research and dexterity. Similar attempts by open infidels against the eminent servants of God in the Bible shew the real character of such efforts.

ment, as settled by law within this realm : and I do solemnly swear, that I never will exercise any privilege to which I am, or may become entitled, to disturb or weaken the Protestant religion, or Protestant Government in this kingdom ; and I do solemnly, in the presence of God profess, testify, and declare, that I do make this declaration, and every part thereof in the plain and ordinary sense of the words of this oath, without any evasion, equivocation, or mental reservation whatever."

Much remains in our noble Constitution ; let us hold it fast. Our Church retains all that the Reformers gave us in our beloved Liturgy ! and though many of its ordinances have been falling away in disuse, yet the trying times through which we are passing are recalling us to the standards of our forefathers, and the recovered use of almost lost ordinances and services, and leading us to see their value. Let us keep our garments undefiled, even in the midst of our Sardis, and we shall be owned by our Redeemer, and honoured with him. Rally then around each Protestant standard in these days of indifference and infidelity, and help to maintain unadulterated our national profession of the pure doctrines of the Word of God, handed down to us by our Protestant forefathers, and sealed with their blood.

Help us, Christian reader, to convey this voice of God, Come out of her, my people, amongst our perishing fellow-creatures. Be the heralds of this proclamation of our God. By acquiring full scriptural information on the apostacy—by circulating religious publications—by being *ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear*—by exhorting them to search the Word of God, like the Bereans of old, to see if these things are not so—by warning them of the accumulated danger of bringing upon themselves all the guilt of former ages in the idolatries, and massacres, and burnings at the stake, torments in prisons, tortures, and bloodshed, which the Apostacy has occasioned, and which will all be justly required in the day of wrath of impenitent Rome,

when her sins at length have reached to heaven: thus plead with your perishing brethren, that they may be plucked as the brands from the burning.

Above all, let us, like Abraham, abound in intercession for that which is called in the Revelation, Sodom, (Rev. xi. 8), as well as Babylon. With patient intercession he persevered, and at length God remembered Abraham, and Lot and his family were delivered from destruction. With patient perseverance let us pray for Babylon: and who can enumerate the countless multitudes that may yet escape, and be partakers with us of all the glories of the heavenly Jerusalem. I would conclude with the touching prayer of our Liturgy, especially suited to those in Rome —THAT IT MAY PLEASE THEE TO BRING INTO THE WAY OF TRUTH ALL SUCH AS HAVE ERRED AND ARE DECEIVED: WE BESEECH THEE TO HEAR US, GOOD LORD.

PART VI.

THE RETURN OF OUR LORD TO BE WAITED FOR BY ALL HIS PEOPLE.

CHAPTER I.

WAITING FOR CHRIST THE FRUIT OF THE GOSPEL.

No warnings of the New Testament are more often repeated than those relating to the return of our Lord. It is brought before us in many of the Parables. Our Lord and his Apostles again and again renew their admonitions to be looking for, and be always ready for his coming.

It is, indeed, one of the rich privileges of a Christian to be constantly expecting the return of his Lord from heaven. The Apostle in his Epistle to the Thessalonians, describes it as the blessed consequence of true conversion. *Ye turned to God from idols to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.*

The First Epistle to the Thessalonians, we have reason to think, was among the earliest, and, as is generally supposed, the first of the inspired epistles of the New Testament. It was written by the great apostle of the Gentiles, St. Paul, and thus contains the earliest aspect of Divine

truth set before the Gentile Church. The freshness and the power of the whole are evident. The prominence of the great hope of the Church, the second coming of our Lord Jesus Christ, is very striking through the epistle.

But the Church has now greatly lost sight of this hope. The unlooked-for long delay of its accomplishment has been full of blessing in the large increase of those who shall share its fullest joys for ever ; but, through the unbelief of man, it has made even the wise virgins cease to be watchful for it. Christians have too much forgotten their blessed hope, and have put death in the place of the second coming. The millennium has also been unhappily regarded as taking place before the coming of our Lord, and viewed as the immediate object of hope ; and thus men's eyes have been turned from the coming Saviour to other hopes. The spirit of waiting for Christ has thus been very widely lost in the Church of Christ. It must be generally restored, and we have good hope that it will be restored ; for Christians are *the children of the light*, and *are not in darkness, that that day should overtake them as a thief*. Thus will they be prepared for his coming. To assist followers of Christ to attain this waiting spirit is the special duty of the Lord's watchmen in this day.

Conversion to serve the true and living God, and a waiting spirit, are joined together by the Apostle as the true effects of rightly receiving the Gospel. This will more distinctly appear in considering various reasons which show us that waiting for Christ is one chief fruit which a cordial reception of the Gospel produces.

WAITING FOR CHRIST IS THE FRUIT OF THE GOSPEL.

Our natural spirit is altogether alienated from such a duty. We are carnally-minded, and the carnal mind is enmity against God. We are of the earth earthy, and our hopes centre there. *The natural man receives not* these *things, nor can he know them.* The wisdom of God in this part of revelation also, *is foolishness with men. We speak*, the Apostle says, *the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world*

unto our glory, which none of the princes of this world knew; . . . . but God hath revealed them to us by his Spirit; hence *waiting for the coming of our Lord Jesus Christ* is described as a special gift of God to us. (1 Cor. i. 7.) Such is our natural darkness on spiritual subjects.

But let the Gospel come with all its good tidings of great joy; let the Gospel of the kingdom be proclaimed, and let God give testimony to the Word of his grace, and accompany it by his Spirit, and natural men are made spiritual men, and discern all things; they are truly converted, they are turned *from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith* in Jesus. (Acts xxvi. 18.) The first step is conversion; and if the Gospel has its just and full influence, a farther step is waiting for his Son from heaven. We see this in the Corinthian, as well as in the Thessalonian Church; they were called to *the fellowship of his Son Jesus Christ*, and then they came *behind in no gift, waiting for the coming of our Lord.*

Let us dwell on some reasons why the Gospel should have this effect.

1. The Gospel REMOVES GUILT FROM THE SOUL. When we sin, conscience accuses us, and nothing but the Gospel can safely and effectually, so that the conscience may still retain all its sensibility, purity, and tenderness, remove guilt from the mind. Since the fall, we all like Adam naturally dread the presence of God, and every manifestation which he makes of himself. His holiness is insupportable to us. Even the most devoted of his servants in this life shrink from any glimpses of his glory, as we may see in the accounts given us of Isaiah, Daniel, Zechariah, and John. Isaiah cries, *Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the king, the Lord of hosts.* And similar have ever been the feelings of God's saints, when any manifestation of the invisible God has been revealed to them. The thought of a judg-

ment to come, from one acquainted with every secret of the heart, and in which we must receive according to all we have done here, is especially terrible. Hence Christ's return is naturally rather painful than delightful, full of terror and not full of hope.

The gospel of our Lord Jesus, truly and fully received, effectually removes this terror. It restores peace to the conscience. The blood of Jesus Christ, the Son of the Most High God, his dying love, his sympathy, his tender compassion, calm our fears, and give quiet to the soul. Such wonderful grace towards sinners is equally surprising and delightful. In his redemption we see God not imputing our sins, and really reconciled to us sinners ; no longer our most dreaded Enemy, but our wisest, deepest, kindest, and unequalled Friend. The barrier between us and God, in the inner man, is removed. And though we are exposed, as we see in St. John, to fears at unexpected manifestations of his glory : yet let him reveal himself as *I am he that liveth and was dead, and behold I am alive for evermore, Amen, and have the keys of hell and of death* ; and all fears shall vanish. The enmity is wholly slain by his cross, and we can look forward to his return with holy desire. The thoughts of it are no longer distasteful, but welcome to the heart ; we are no longer averse to it, it is a subject of joyful anticipation.

2. THE GOSPEL MAKES US WEARY OF A WORLD OF SIN. It gives us holy desires after the constant presence of the God we love, and yearnings and longings of heart for full communion with him, and for more of his Spirit and image. These desires cannot be fully realized in this world of sin and sorrow. They are checked and too often quenched by corruption within and around. Sin meets us everywhere. Sin grieves us everywhere. Thus we are led by the Spirit to long for a better state, and become weaned from the world. Its pleasures, its business, its honours, its wealth, lose their power over us. We have found something infinitely better ; more attractive to our renewed minds, more delightful to the spiritual and

heavenly affections that have been given to us. Jesus on the cross is our grand magnet. *I, if I be lifted up, will draw all men to me.* He has drawn us to himself. We can then enter into the apostle's language, *God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.* The sin on every side, within us and around us, appears in its true nature, not as our happiness, but as infinitely vile and altogether abominable and full of misery; we see it at length in its real character, not as our pleasant companion, full of joy and friendship; but as our worst enemy, most hateful and most destructive, dishonourable to God our loving Father, and full of sorrow and ruin to man. Yet in this world sin besets us on every side, and till Christ returns we cannot wholly escape from its contamination and pollution. Much of the Lord's wisdom and love in our temptations, and chastisements, and trials, is now also hidden from us, but it shall hereafter all be revealed. (John xiii. 7.)

The veil withdrawn, thy saints shall trace
The various leadings of thy grace:
And enamour'd with seraph's love,
How glory, rich in heavenly fruits,
Springs from affection's hutter roots,
In the bright world above.

Thus the believer longs for a world of purity and holiness, all light and love, ever bright with the presence and glory of the Lord; *we ourselves also, which have the first-fruits of the Spirit, groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies.*

3. THE GOSPEL FILLS US WITH LOVE TO THE PERSON OF THE SAVIOUR. It opens to our glad and grateful minds a new world of grace and beauty, goodness and glory, of which we had no previous conception. It reveals to us a new and mysterious, but most lovely, winning, and attractive Being, appearing on earth in our very nature. *Great is the mystery of godliness, God was manifest in the flesh.* The Lord Jesus Christ is in the gospel made known to us in all the glories of his Godhead, and in all the tenderness

of his manhood, as one with us; and notwithstanding our fallen and miserable state, delighting in us, and determined to save us. The gospel reveals the unsearchable riches of his grace; his omnipotent power, his tender compassion, his infinite wisdom, and all his many glorious and gracious attributes and perfections. It shows us the innumerable offices of love which he has undertaken in our behalf, and is still carrying on now in heaven for our salvation. Oh, how exhaustless are all the treasures of Divine goodness, as they are laid up in Christ Jesus for our use! The gospel tells us what he has done in our behalf, even from the foundation of the world; what he is now doing for us in the heavenly mansions, appearing for us there in the presence of God, pleading our cause, sending down his precious gifts unto us, acting even as our Mediator and High Priest, our Prince and our Saviour, and preparing a place for us. He orders everything in heaven and earth for the benefit of his people; for this end all power is given to him, and *God hath put all things under his feet, and given him to be the head over all things to his Church.* The gospel farther shows us what he will do hereafter, when he returns in his glory. How he will *appear the second time without sin unto salvation to them that look for him*—how he will raise them, and change them, and fashion them like himself, and translate them to his own heavenly home, and present them to his Father faultless, and give them a royal and everlasting kingdom with him for ever and ever. As this is more and more discovered to our minds in the holy scriptures, through the teaching of God's Holy Spirit, a thousand streams of love flow into the heart, and fill the whole soul, in its innermost recesses, with love, glad and grateful love, to Jesus. *We love him because he first loved us.* But if love be real and fervent, it is pained with absence from the beloved object. If love be true and glowing, it delights in the presence of him on whom it rests. So it is with the Christian whose soul is filled with love to the person of the Saviour. Christ is to him *the chief of ten thousand; he is altogether lovely;* the one on whom his

whole soul's affections are supremely fixed. No one has done or can do for him what Christ has done. No one is, no one can be, so originally, so altogether, so completely pure, and perfect, and wise, and good, and mighty, and gracious, as Jesus our most precious Saviour is: indeed, all other goodnesses are but drops from his fulness. No one can be so near and so dear as he who *loved the church, and gave himself for it, and nourisheth and cherisheth it; for we are members of his body, of his flesh, and of his bones.* Hence the hearty response of welcome in his church to all the assurances which he gives of his speedy return. We see this often in that beautiful song which describes, by the most touching and affecting of all similes, marriage love, the tender and glowing love between Jesus and his people. *My beloved is mine, and I am his; he feedeth among lilies. Until the day break, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether. Cause me to hear thy voice. Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices.* (Song ii. 16, 17; viii. 14.) Neglect of waiting for Christ, after we have seen the promise of his return in his Word, is a sign of coldness of love to him that we should dread. See how a beloved relative, a child, a brother, a sister, a husband, or a wife, when absent and expected back, are waited for and welcomed, and all the days or hours counted before they arrive, and by this let us learn the welcome which the Saviour should and will have from his waiting people. Oh, yes! when the joyful cry is heard, *Behold, the bridegroom cometh*, his church will exultingly reply, *Lo, this is our God; we have waited for him. . . . this is the Lord; we have waited for him, we will be glad and rejoice in his salvation.* (Isa. xxv. 9.)

4. The gospel raises us into fellowship with God. It lifts us up to something of the vastness and comprehensiveness of his mind. He *inhabiteth eternity. From everlasting to everlasting he is God.* Hence, as the Christian increases in the knowledge of God, and his

mind opens and expands to the largeness of God's purposes of love, he rests in God, and patiently waits his time for fulfilling his promises. (Psalm xxxvii. 7 ; Heb. vi. 15.) What are the 4,000 years from the creation to the first advent, or the 2,000 years since, compared with the unsearchable eternity before us,—with the generations of the ages yet to come ? The delay, thus taking place before the second coming, seems as nothing when viewed in connexion with the everlasting ages that are to follow. Raised by the gospel to oneness with the Divine Mind, we can well trust the infinite and unfathomable wisdom of him whose name is both Light and Love, in ordering all the delay for the increase of his church and its fuller glory and blessedness. We can easily account that his long-suffering is indeed salvation to innumerable multitudes that would never otherwise have been counted with the first-fruits unto God and the Lamb ; never otherwise have been reckoned with the first-born, and never otherwise have partaken of the glories of the first resurrection. Thus we can cheerfully obey the direction given to comfort his people in unfulfilled longings of heart, *that they should rest yet for a little season, till their fellow-servants also and their brethren that should be killed should be fulfilled.* Nay, still farther admitted to the heavenly vision of things, and taught especially not to be *ignorant of this one thing, that one day is with the Lord as a thousand years,* the believer can see the divine truthfulness and reality in its being said, even eighteen hundred years ago, *Surely, I come quickly,* and, *the coming of the Lord draweth nigh.* Though his church be yet waiting for his coming, and has heard for centuries the distant murmurs of the mocking taunt, *Where is the promise of his coming ?* we know *perfectly, he will come as a thief in the night.* We judge of quickness and nearness as the Divine mind does with relation to the vastness of the eternity to come, and the all-important and all-deciding event of the Lord's return from heaven. Hence our hopes rest on this blessed event,—the second coming in glory,—and on no nearer object. Our hopes

reach onward through all intervening obstacles, and are fixed on the Lord's coming ; being assured that then, *when Christ who is our life shall appear, we also shall appear with him in glory.* And as we are raised into fellowship with God in the vastness and comprehensiveness of his mind, as to the duration of time compared with eternity, so yet farther are we raised into fellowship with God as to his infinite goodness in all his thoughts and all his ways. The gospel brings us into oneness here with God, so complete as to give us perfect and full confidence in our God. Oh, the unutterable sweetness of this entire rest of the heart on the power, the wisdom, the tender mercy, the boundless love, the unfailing sympathy and compassion of God in Christ, reconciling the world to himself, and bringing us by his Spirit near to himself with our hearts reconciled to him ! Oh, the unspeakable blessedness of being able to say, with the fulness of a confiding heart, *God, even our own God, shall bless us, and all the ends of the earth shall fear him !* Oh, the deep feelings of reverence and holy awe, and earnest longings of spirit which then lead us to cry, *My soul thirsteth for God, for the living God ; when shall I come and appear before God ?*

5. The Gospel REVEALS THE WEIGHT OF GLORY TO BE BESTOWED ON US AT THE RETURN OF OUR LORD AND IN HIS HEAVENLY KINGDOM. All who have read the Scriptures, and marked the passages which refer to our future state, must have observed, how dim is the light given on the state of the departed saints before the advent. It is, indeed, for our great comfort, assured to us as a state of real happiness, being with Christ and his saints in paradise, and far better than anything his best servants have enjoyed here below (Luke xvi. 22 ; xxiii. 43 ; Phil. i. 23 ;) and this is all that is required for our hope, peace, and joy, respecting that stage in the unseen world which precedes the Lord's return. It is a brief interval ; an interval really brief *to all*, however early in the world's history they may have died, as compared with the everlasting kingdom. But promise crowds on promise to describe

their glory in the day of their Lord's return and of their resurrection. Hence true faith in these revelations of glory leads to earnest longing and waiting for Christ. This blessed hope becomes all the salvation and all the desire of the soul, for which the believer is intently looking. Nothing nearer, nothing lower, will satisfy its thirst for full unfailing happiness. The gathering together of all the family of God from all ages and all countries, kindreds, and tongues ; the resurrection of all who have died in the Lord, and the change of the living saints, and their being caught up together to meet the Lord in the air, the reward of all their works of love, the royal priesthood unto God and the Father given to them, the restitution of all things, the millennial kingdom, succeeded by the everlasting kingdom in which God is all in all ; the visible glory of our Lord Jesus Christ and our being with him, and beholding his glory, and seeing God himself as he is, face to face : Oh ! what a prospect of bliss and glory is here ! These things form a solid hope of *joy unspeakable and full of glory* that dazzles by its intense brightness ; and yet, when in lively faith we view it, when we gaze on it in believing admiration and gratitude, it is a hope that attracts the soul into its own glory, and raises us up together with Christ and makes us sit together in heavenly places.

Waiting for Christ's coming and kingdom is therefore a necessary fruit of the Gospel fully received.

CHAPTER II.

THE SOLEMN TRUTHS BY WHICH THIS DUTY OF WAITING FOR CHRIST IS ENFORCED.

There are three great truths by which St. Paul impresses more powerfully on our minds this duty of waiting.

1. The wrath from which Christ has delivered his people.—The whole history of our world displays

the wrath of God against transgressors. We may see this in the deluge, the confounding of tongues at Babel, the burning of Sodom and Gomorrah, the destruction of the seven nations of Canaan, the punishments of Israel again and again, and their captivities, the desolation of the African and Eastern churches, by Saracens and Turks, and the vials of wrath on Western Christendom. These things have already visibly manifested it in this world. But a more fearful wrath still is yet to come. There is now daily by impenitent transgressors a *treasuring up of wrath, against the day of wrath and revelation of the righteous judgment of God.* This is reserved for them *who are contentious and do not obey the truth: but obey unrighteousness* —it is even *indignation and wrath, tribulation and anguish upon every soul of man that doeth evil, of the Jew first and also of the Gentile.* (Rom. ii. 5—10.) This wrath has various manifestations in this world and also in that which is to come; but they all seem comprehended under the one term, the day of wrath, though that be an eternal day of misery to the perseveringly wicked as it is of glory to the righteous: (ημεραν αιωνος. 2 Pet. iii. 18.) This day, as it regards the Jewish nation, began *in wars and rumours of wars, in famines, pestilence, and earthquakes in divers places,* which our Lord calls *the beginning of sorrows;* and so, we may suppose, it will be as it regards Christendom, according to the many predictions yet unfulfilled of the great tribulation. But its issue to the impenitent is *the lake of fire burning with brimstone* (Rev. xix. 20,) and being *tormented day and night for ever and ever.* The children of light, the children of the day, who have put on *the breastplate of faith and love, and for an helmet the hope of salvation,* are wholly delivered from this wrath, even though they may, like Shadrach, Meshach, and Abednego, be for a brief season in the furnace. They who believe in Jesus *shall not perish but have everlasting life. God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.* Rescued already by our blessed Redeemer from so deep a ruin as the impending wrath of God; having already the

forgiveness of our sins, the freedom from the dominion and love of sin, and the hope of coming glory ; how should we long for our Redeemer's return to complete the work, the great work of our salvation, to deliver us wholly from that body of death under which we now groan, with all its temptations, fears, sins, and sorrows, and to carry us safely and triumphantly above the coming wrath to his heavenly kingdom ! We may say, in the confidence of faith, *Though I walk in the midst of trouble, thou wilt revive me—thy right hand shall save me, the Lord shall perfect that which concerneth me.* (Psalm cxxxviii. 7, 8.)

2. THE RESURRECTION OF THE DEAD is another blessed truth, impressing on us the duty of waiting for Christ. The Apostle here beautifully introduces the fact that Jesus is risen from the dead, to lead our minds to that victory in which all who believe in him have so large a share. He is the *first-begotten from the dead ; he is the first-fruits of them that slept,* and his resurrection has secured ours. *When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.* A subtle criticism, full though it may be of much ingenuity and straining of the chief texts which prove the doctrine,* can never get over the plain, palpable, meaning of the words of our Lord, *The hour is coming in which all that are in the graves shall hear his voice and shall come forth ; they that have done good unto the resurrec-*

* I allude here to a very painful and distressing work, written by an American divine, of whom, from other writings, better things might have been expected, "Anastasis, or the Doctrine of the Resurrection of the Body Rationally and Scripturally Considered, by George Bush, Professor of Hebrew, New York City University." It is a learned and argumentative treatise to set aside wholly the doctrines of the future literal resurrection of the body and of a day of general judgment. His course of reasoning is very instructive as to the danger of rationalistic theology. His leading argument is from reason, and then his labour is to make Scripture bend to it; and the issue is the denial of fundamental doctrines, with many vain efforts at the same time to preserve their moral and spiritual power. I would earnestly warn Christian readers against these views. They are the more dangerous from the learning and pious sentiments, and candour of mind with which they are stated. But I doubt not God will soon furnish his Church with sufficient replies by men competent to the task, and will, by the very controversy, give a fuller development to his own truth, as we see was the case in the Apostolic age. (2 Tim. ii. 16—19 ; 1 Cor. xv.)

tion of life, and they that have done evil unto the resurrection of damnation; or the statements of the Apostle in the fifteenth of the 1st Corinthians. The time of the resurrection is connected with the return of our Lord. *The Lord himself shall descend—and the dead in Christ shall rise first.* Thus the hope of the Redeemer's return is rich with immortality and glory. It is a hope over which corruption and the grave have no power. It is a hope of full acceptance in the day of judgment, and unspeakable rewards of grace in everlasting blessedness. The Saviour, for whom we wait, has sounded all the depths of human sorrow; he for us has been in agony inconceivable, sweating great drops of blood; he for us was forsaken on the cross; he for us poured out his soul unto death; he for us was buried in the grave, descended into hell, and at length rose again for our justification. And shall we not long to see him in his glory, and be altogether like him and with him there for ever. It was love to us that carried him through all these sorrows. And, oh, what depths and heights, and lengths and breadths of love are there in store for those who wait for him and *attain unto the resurrection of the dead!* Of all the longings of the human heart this may well be accounted the most reasonable, the most sublime, the most holy, and the most scriptural.

3. THE PLACE FROM WHICH HE RETURNS, EVEN HEAVEN ITSELF, is another truth which the Apostle mentions to quicken our waiting for him. Christ, at his ascension, *entered into heaven itself, now to appear in the presence of God for us.* Jesus, the Son of God, therefore comes from Heaven itself for us, to gather all his people into one glory. He went thither on purpose to prepare a place for us, and assured us before he went, *If I go to prepare a place for you I will come again and receive you unto myself, that where I am there ye may be also.* (John xiv. 3.) It is perfectly clear then that the saints shall be translated and ascend to be with Christ in heavenly mansions, in the *city which hath foundations, whose builder and maker is God.* (Heb. xi. 10.) However they may reign over and bless

the earth, their proper home is heaven. They have a portion and a place in heaven itself. As the Apostle speaks, *we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.* (2 Cor. v. 1.) We may well be lost in admiration when we contemplate that height of glory to which our Lord shall bring his people. It is his own declaration, in solemn prayer to his Father in heaven :—*The glory which thou gavest me I have given them, that they may be one, even as we are one. Father, I will that they whom thou has given me be with me where I am, that they may behold my glory, which thou hast given me, for thou lovedst me before the foundation of the world.* (John xvii. 22—24.) What mysteries of eternal goodness will then open to our view ! O my brethren, what will it be, what must it be, to see God as he is, to behold him face to face, to know as we are known : to be equal with the angels and their companions ; to have all the powers of glorious resurrection-bodies and perfected spirits, and all the spiritual beauty of our Divine Immanuel, in being like him and sharing his glory, and all the blessedness of communicating heavenly blessings to others, as kings and priests unto God and his Father ! All our thoughts are overwhelmed in these unutterably glorious and splendid hopes ! We can only exclaim, in the words of inspiration, *In thy presence is fulness of joy, and at thy right hand there are pleasures for evermore. They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the river of thy pleasures, for with thee is the fountain of life, and in thy light shall we see light.* With such glowing hopes to be fulfilled at the return of our Lord Jesus Christ, how can we but wait with intense eagerness and outstretched neck, and panting desires for his coming ; purifying ourselves as he is pure, and *giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in light ; who hath delivered us from the power of darkness and hath translated us into the kingdom of his dear Son.* (Col. i. 12, 13.)

CHAPTER III.

AN ANSWER TO SOME OBJECTIONS MADE TO THIS DOCTRINE.

In his Practical Guide to the Prophecies, the author has entered at length, in two chapters, into the præ-millennial advent of Christ, and would not have here farther considered objections to that doctrine, had not an answer to that view been recently made, both with Christian kindness and lengthened argument.

It is the fullest statement of these objections that has come before the author. It appeared in some papers written by the Rev. D. Brown, a pious minister of Glasgow, which have appeared in the Free Church Magazine. Those objections which seem most material will be noticed. It is gratifying to see a correction of some erroneous modes of statement on all sides; but strong assertions are sometimes used rather than strong arguments.*

1. Because the apostle, 1800 years since, tells the Thessalonians not to be soon shaken, as that the day of Christ is at hand; (ενεστηκεν) instantly coming; therefore it is supposed we cannot scripturally warn men that the Lord is at hand; (Phil. iv. 5,) (εγγυς) or near. Mr. Brown has not noticed the

* Mr. Brown has taken considerable pains in consulting several modern writings on the subject. I do not observe however that he notices Mr. Cuninghame's Answers to Mr. Faber and Dr. Wardlaw, Mr. Cox's High Priest and other Treatises, Mansford's Apology, and several other able advocates of the Præmillennial Advent. He would have seen in these writings several of his arguments already answered. He has noticed my chapter on the Kingdom of Christ in my Practical Guide, as vague. I have in fact entered more fully into the subject in another work, the Promised Glory of the Church of Christ. He objects much to the differences among Præmillennial writers—but let it never be forgotten that lesser differences on minor things do not overthrow but rather confirm substantial agreement on great things.

variation in the original words. What præ-millennial writers condemn, is inserting a millennium that removes it far out of the reach of our individual life-time.

2. It is contended, from the apostle's words, 2 Thess. ii. 1—8, THAT WE MUST SEPARATE THE CHRONOLOGICAL ELEMENT FROM SUCH PASSAGES AS TELL US THAT THE LORD IS AT HAND. No doubt the apostle's caution modifies the chronological element, but it does not exclude it. The real contrast is between waiting for it as a sign or portent, and as a moral decision and separation ; between a feverish excitement and diligence in duties with watching against apostacy. The fact is clear that Christians did never certainly know that more than a full generation would intervene. This is the kind of nearness which is needful for practical preparation. If our state were perfect, our knowledge might be also. But sometimes partial ignorance through our corruption may be a spiritual benefit.

It is endeavoured to show, that AS CHRIST'S SECOND COMING IS WITH ALL HIS SAINTS, THEN IF THE SECOND ADVENT BE PRE-MILLENNIAL, THE EARTH IS LEFT DURING THE ONE THOUSAND YEARS WITHOUT A SAINT. Many passages (2 Thess. i. 10 ; 1 Thess. iii. 13 ; 1 Cor. xv. 23 ; Col. iii. 4 ; Ephes. v. 27 ; Rev. xxi. 2, 9 ;) are brought to show that he does so come. This objection to the pre-millennial advent rest upon two assumptions, that the universal terms refer prospectively and negatively to the time after the advent, and not retrospectively and positively to the time up to the advent ; and that the mystical body of Christ or the Bride, are the whole that will be redeemed. Both assumptions are unfounded. The texts alleged therefore are irrelevant. 2 Thess. i. 10, is τοις πιστευσασιν "all who have believed," in the best copies, and is thus expressly retrospective. 1 Thess. iii. 13, so far from implying what Mr. Brown thinks, needed a fresh revelation by the word of the Lord to convince the Thessalonions that it included the departed saints. The following chapter (iv.) manifests the groundlessness of the argument from these

words. 1 Cor. xv. 23. is not less general. Col. iii. 4, has not a word on the subject. The two others (Ephes. v. 25—27 ; Rev. xxi. 2, 9.) imply just the reverse to the objection ; for when do the bride and bridegroom exclude friends, or companions, or servants. The nations of the saved are distinguished and contrasted with the bride.

The reasoning of the apostle clearly proves that the term, all the saints, is in contrast with the omission of any then living or already dead, and especially those then dead. It can therefore prove nothing with regard to the time after the advent. Of that we learn abundantly from other sources. All pre-millennial advocates agree that, after the advent, there are holy men to be born and live upon the earth, and that these are distinct from the bride, the mystical body of Christ, whose privilege is distinct and peculiar ; not holiness and blessedness merely, but these in a peculiar form. Now here there is no difficulty but the one produced by the shock of unscriptural systems, or attempts to explain too minutely what is natural and easy to comprehend in its broad features. In the first place, an Adamic state of innocence is not, as is unguardedly said, infinitely inferior to Christian union with God ; for it is a real union and like that of unfallen angels in kind, though a little lower in form.

Mr. Brown insists so much upon this objection, and it appears to me so insufficient, that I will endeavour to illustrate it by examples. Thus on this principle it may be said of the universal song, Rev. v. 13, *And every creature which is in heaven,* &c., therefore no one will be born after the date of this song ; and either the prophecy begins after the coming of Christ, or none are born through the whole course of the prophecy till his coming. Thus in the description, *And every bondman,* &c. Rev. vi. 15 ; therefore in the millennium there will be no bondmen and no freemen, unless the survivors of the sixth seal, if such there be. Thus in the account, Rev. viii. 3, *the prayers of all the saints* —the very phrase insisted on : therefore, on this principle, no saints live after the date of the first trumpet. The same

argument applies to Rev. xi. 18. So Rev. xiii. 8. *And all that dwell*, therefore on Mr Brown's principle, the apostates in Rev. xx. will worship the beast after he is cast into the lake of fire.

To support his view (1 Cor. xv. 23) is thus limited—"As in Adam all die, that are his, so in Christ shall all them that are his be made alive."—Here while his general objection rejects a limitation clearly required by the plain sense of the words, he appears to me to put in another limitation without warrant. *In Christ*, St. Paul says, *shall all be made alive*. The only limitation is that they had died before, and this is necessary on the face of the text. *They that are Christ's*. Here there is no limitation but that they are in being, and this too is necessary on the face of the text.

AN HYPOTHESIS OF PRESIDENT EDWARDS, that 'by far the greatest number of them that ever receive the benefit of Christ's redemption from the beginning of the world to the end of it, will receive it in that millennial time,' is next pleaded. There is no scriptural ground for this hypothesis, and it is indeed physically impossible. We cannot then prefer such an hypothesis to the letter of many plain texts.

It is supposed to UNCHURCH THE MYRIADS that will actually be REDEEMED to God by Christ's blood DURING THE 1000 YEARS of the Church's prosperity, to imagine that the saints will all be gathered before the Millennium. The whole of this objection turns on confusing what is special to the Church as the assembly of the first-born, or the bride, or the kings and priests unto God, with what is essential to a saved state, holiness and spiritual union with God. The Church of the first-born are not only united with Christ, but united in a special nearness beyond the angels themselves, and that expressly as partakers in his sufferings. This fallacy corrected the argument fails.

It is endeavoured TO SHUT UP THE PREMILLENNIAL ADVOCATE TO PECULIAR AND UNSCRIPTURAL VIEWS OF THE STATE OF THE WORLD DURING THE MILLENNIUM.

We are driven to no such alternative as is supposed. There may be, and doubtless are, a thousand stages and varieties of union with Christ distinguishable from the glory of the Church of the first-born. There is thus distinction in heaven between the elders and the living creatures, the sealed tribes and the multitude; the bride and those called to the marriage-supper; the city and the nations who walk in its light. The objection not only crosses many express statements, but every lesson of analogy. In every human household or marriage, there are usually four parties—the Bridegroom, the Bride, friends, and servants.

It is objected that the NEW TESTAMENT IS A BOOK FOR MEN LIVING BEFORE CHRIST'S SECOND COMING, and is applicable to such alone, and THEREFORE WOULD BE UNSUITABLE AS THE GUIDE OF THE CHURCH AFTER HIS COMING. So the Old Testament was a book for men living before the first advent, and applicable universally to such alone. But this did not hinder our Lord from coming the first time, before the end of the world; nor does it hinder the profit we derive from the Old Testament since his first coming. Nor does a similar fact hinder his return to set up his kingdom. The whole Scriptures will then have all their worth, as the Old Testament has now; but we may expect that further means of grace will be supplied, and a visible economy possibly of oral revelation from those who reign upon the earth, as we see in the Jewish economy.

An argument against the premillennial advent is taken from the priestly office of Christ thus—The intercession of Christ ceases at the Second Advent, therefore there can be no saving issues beyond. But there were virtual fruits of Christ's intercession even before his incarnation, and may be after his return. This, a child, it is said, may answer; for the dispensation of Christ as the intercessor was not till our Lord ascended. True, but this does not affect the question, or else cedes the very point at issue. For we allow that the special dispensation of grace, and so of inter-

cession, closes at the Advent. But as the grace does not close, so neither need the intercession, which may continue its gracious effects after that return, just as it began them before the Incarnation. The reply is an oversight of the point really in debate. It is plain that as the dispensation of grace does not preclude partial judgment, so neither does that of judgment preclude partial exercise of grace.

Another argument is taken from the kingly office of Christ, on the words—"He must reign till he hath put all enemies under his feet." It depends on a gloss put on the words for which there is no warrant. If the words mean, Until he have finished making his enemies his footstool, the argument might hold. But if they mean, as they do just as naturally, until the period when I make thine enemies thy footstool, then the objection wholly fails.

I have neither leisure, nor would it suit the character of this work, to enter into a fuller investigation of Mr. Brown's arguments. It would have been unjust to him and to the subject not to have availed myself of the first opportunity of noticing his extended investigation ; but it has only strengthened my assured conviction of the premillennial advent. I am thankful to see the subject thus canvassed in the Presbyterian Church ; and the Lord graciously impart to every student more and more of his own Spirit to guide us into all truth.

We will now proceed to consider,

CHAP. IV.

THE PRACTICE OF THIS BLESSED DUTY OF WAITING FOR CHRIST AT THIS TIME.

We see from our text and many similar passages of Scripture, that it has, from the beginning of the Gospel, been

the privilege and duty of Christians, and that of the highest character, to wait for the Lord's coming.

But as century after century has rolled away, and the Lord has not yet appeared,-as hope is deferred, and the spirit is ready to fail, we have special need of watchfulness and prayer. *My soul panteth for thy salvation, but I hope in thy word.* In that word there is ample encouragement and a sure light. We see that one Christian prophecy after another has been accomplishing, in a larger fulness of meaning than could previously have been imagined. We see all the signs that indicate the nearness of his return appearing, and but little indeed remains yet to be accomplished before his return. Hence the privilege and duty of waiting, instead of becoming enfeebled and weakened by the lengthened interval, become of more urgent importance, and of deeper and fuller and more intense and stirring interest, as time rolls on and the great event draws nigh.

Let me, then, now endeavour to lay it practically before you, in a way that may daily help the exercises of your own mind in fulfilling this duty.

And here I would first notice THE ERRORS TO BE AVOIDED on the right hand and on the left. We must not be shaken in mind with ideas of an instant coming, or any coming at a precise time that men may absolutely fix. The Lord has especially guarded his people against the delusions by which they might otherwise in this way have been seduced. He solemnly declares, *Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray, for ye know not when the time is.* The first Christians at Thessalonica fell into mistake on this very point, and needed this entreaty of the apostle, *Now we beseech you, brethren, concerning the coming of our Lord Jesus Christ, and our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand;* or instantly present. (2 Thess. ii. 1, 2.) In consequence of

their disregarding the hiddenness of the time, many had walked disorderly, and neglected their work and occupation. The prevalence of this error has given occasion to infidels in every age to blaspheme the word of prophecy, and has proved a stumbling-block in the way of the reception of the truth of the Lord's coming, and the duty of waiting. This error has been largely revived among Christians in America, and is spreading at this time in our country. As the Lord's watchman, then, I warn you against fixing a precise time, seeing he has purposely withheld this knowledge from us.

But we must still more warn you against the contrast errors of the evil servant, who says in his heart, *my Lord delayeth his coming ;* and of the scoffers, who in scorn ask, *Where is the promise of his coming ?* These are yet more serious and fatal errors, and have much more awful threatenings joined to them. *The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites : there shall be weeping and gnashing of teeth.* It is a part of the same error to despise chronological prophecies, and determine to have nothing to do with dates ; though God has revealed them for our use, and they are a great help to watchfulness and expectation, and discerning the signs of the times. Opposition to both these errors is the true duty of the Lord's watchmen, and the true position of the believer as exemplified in Habakkuk. *I will stand upon my watch, and set me upon the tower, and will watch to see what the Lord will say unto me. . . . Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie : though it tarry, wait for it : because it will surely come, it will not tarry. Behold, his soul which is lifted up, is not upright in him, but the just shall live by his faith.* (Hab. ii. 1—4.)

These practical directions are given for your guidance.

1. EXERCISE FAITH IN THE DIVINE TESTIMONY CON-

CERNING THE LORD'S COMING, AS A CERTAIN, APPROACHING, AND NOW NEAR EVENT. The personal coming of our Lord from heaven, where he now is, in glorified humanity, to this our earth, is absolutely CERTAIN. Nothing in heaven and earth can be more so. Our Lord pledges his veracity for it in the most solemn manner. *Heaven and earth shall pass away, but my word shall not pass away.* (Matt. xxiv. 35 ; Mark xiii. 31 ; Luke xxi. 33.) It is often mentioned with a special call to attention, thus, *Behold, I come quickly ; surely, I come quickly :* as if to remove any lingering doubts that the delay might occasion. It is one of the surest of all truths that our Lord will return from heaven in like manner as he ascended. (Acts i. 11.) The whole voice of the Church in its creeds, is here unanimous. And as it is certain, so it is ever APPROACHING nearer and nearer. Each year, each month, each Sabbath, each day, and each hour, shortens the intervening time. Each sacrament, as it is repeated, tells us of its approach. The Lord's Supper is appointed to *show forth the Lord's death till he come.* Each baptism is a figure of the coming regeneration of the earth. Even in the days of the apostle he tells the Roman converts, after they had believed but a few years, *Now is our salvation nearer than when we believed : the night is far spent, the day is at hand.* It ought, then, by us now especially to be viewed as very NEAR : yes, considering the magnitude of the event, and all its issue, and the shortness of the interval as compared with the past 1,800 years, as close at hand, even at the doors. Our chief guides here are the prophecies of Daniel and the book of Revelation, connected with the signs of the times. And let any one diligently read the opening out of these books in the writings of those faithful men who have patiently studied the subject in our own day, and in our own country,—Faber, Cuninghame, Frere, Habershon, Birks, and Elliott, with others before them, and whatever differences, more or less material, there may be in their views, he must see that they agree that little yet remains to be fulfillled before

the Lord's appearance. Many who have deeply studied the subject fully believe, and I cannot but concur with them, that we are in the last period of the fourth great empire, just previous to the Lord's return as revealed to Daniel; that six out of the seven seals of Revelation have been opened, six out of the seven trumpets have sounded, six out of the seven vials have been poured out. The Lord's return is also, as many of us believe, nearly connected with the seventh seal, the seventh trumpet, and the seventh vial. We believe, also, that the chief prophetical dates that were to intervene have either run their course or are nearly closing. In the strength, then, of all these prophecies, and in the manifest and peculiar signs of the times, continually awakening general attention, but needing the sure lamp of prophecy, shining in our dark world, to give us true light; we call you, my brethren, to exercise faith in the Lord's coming, not only as certain and approaching, but also as near. We believe that we may, with a strength of emphasis that could not before have been used, to say to all, *Stablish your hearts, for the coming of the Lord draweth nigh. Behold, the Judge standeth before the door.*

2. REGARD THE LORD'S COMING, RATHER THAN DEATH, AS THE GREAT EVENT FOR WHICH YOU ARE TO PREPARE. No one can have studied the New Testament with reference to this subject, without discerning how seldom death is referred to as a motive for watchfulness and preparation, in comparison of the quick and sudden coming of Christ. Death, in this view, is not wholly lost sight of. We are assured *it is appointed unto men once to die, and after this the judgment.* But again and again we are charged to watch, to be also ready, to take heed, to watch and pray always, under the conviction that in such an hour as we think not the Son of Man cometh. This peculiarity in the language of the Holy Spirit must have a deep meaning and infinite wisdom. Our minds ought to be conformed to these directions. They do not imply that death is not decisive of our state for ever; the end of the time of pro-

bation and of the day of grace. These truths are made clear by other scriptures. But they do manifestly teach us that it is more important and more practically profitable to our souls, to fix our eyes and our hopes and our aims on the Lord's coming, rather than on death. That if we would be quickened by the most powerful and stirring motives; if we would be animated by the brightest hopes; if we would have most prominently before our mind the final issues of everything in which we now engage, of every thought, word, and work; we must be looking for, and expecting, and preparing continually, for the great day of his appearing. True it is, that it has been delayed season after season, in which Christians have thought that it would take place; true it is, that there have been periods in the past history of the Church when expectation of his immediate coming was general, and yet he did not come. But all this is provided for in the directions of our Lord. He tells us, *Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for your Lord, when he will return from the wedding; that when he cometh and knocketh, they may open to him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching: verily, I say unto you, that he shall gird himself, and make them sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.* (Luke xii. 35—38.) In the time of our Lord the night was divided into four watches. In the night of his church, from his absence, he might have been expected at any watch. But special seasons when he was looked for having passed, we must not slumber, but increase our vigilance, if we would have this special blessing at his return.

3. VIEW THE LORD'S COMING AS INFINITELY DESIRABLE. Let it enter into all your best wishes, let it form a part of your constant prayers. In this way it is ever presented to the children of God in the Holy Scriptures. It is *the marriage-supper of the Lamb*, and *blessed are they*

which are called to it. He is set before them in the most attractive of all characters, as the coming Bridegroom. The bride longs for the beloved bridegroom. We are told, *Unto them that look for him shall he appear the second time, without sin unto salvation.* They are described as *looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; looking for and hasting unto the coming of the day of God.* The most careful discrimination in those passages which are full of terror to the wicked, is continually made, between the effect of his appearance on his enemies and on his people: *Say to them that are of a fearful heart, Be strong, fear not. Behold your God will come with vengeance, even God with a recompense, he will come and save you.* (Isa. xxxv. 4.) He is described as *mighty to save,* at the very time that he is described as *trampling on* his enemies *in his fury:* when the *day of vengeance* is in his heart, at that very time, the *year of his redeemed is come.* (Isa. lxiii. 1—4.) The day which burns *as an oven,* and in which *the proud and all that do wickedly shall be as stubble,* is the very time in which it is said, *Unto you that fear my name shall the Sun of Righteousness arise with healing in his wings.* (Mal. iv. 1—3.)

True it is, if we have the mind of God, we have no pleasure in the destruction of the wicked, we now yearn over them, we long for their salvation; we entreat them to be reconciled to God. But seeing that allowed sin and wickedness continually increase, and is the source of every kind of evil, and that in the mind of infinite wisdom and love there is no other remedy for those evils, and that this remedy will be effectual to subdue all iniquity and to bring in universally that kingdom, which is righteousness and peace, and joy in the Holy Ghost, we have in this also, oneness of mind with God.* The honour of God's

* I quote here from a sermon of Martin Luther's, on Luke xxi. 25—28, the following striking remarks;—"Although it is by no means a small grief unto good Christians to consider in their minds such a destruction of the world, (for they feel a distress at the perishing of the wicked,) yet Christ would call them away from so doing, by these words, thereby shewing them that they should rather consider the necessity of their redemption than the

name and the welfare of his people being infinitely dear to us, and their sufferings at the last being, as we have reason to expect, peculiarly severe, this day becomes infinitely desirable for the putting an end to iniquity, for the hallowing of God's name, for the coming of his happy kingdom, and the doing of his will on earth as it is in heaven. It is the day of the full redemption of God's people, putting an end for ever, as it regards them, to death and sorrow and crying and pain and the curse: clothing them with the resurrection-body and the perfected spirit; admitting them for ever to the heavenly mansions and the innumerable company of angels, and the spirits of just men made perfect, and into that city which the glory of God lightens and the Lamb is the light thereof, for ever and ever. With regard to the mind of the Church on this subject, we have it beautifully set forth in some of the last expressions recorded in Scripture of that Church; addressing Christ, it is said, *The Spirit and the Bride say, Come;* and addressing every hearer around us, the Church says, *Let him that heareth say, Come;* and in this day of grace, while it continues, the Church addresses the whole human race, *Whosoever will, let him come and take the water of life freely;* let him share all our hopes and all our blessings. And yet farther, when the Saviour re-echoes again this testimony from heaven, saying, *Surely, I come quickly*, the Church reiterates the longings of a renewed heart, *Amen, even so come, Lord Jesus.* Thus the daily prayer, the chief request of each child of God, is, *Thy kingdom come.*

greatness of the destruction of the wicked." And after dwelling upon this, he says, "Wherefore if there be any feeling of compassion in thy heart, rather pity the afflicted Christians, who are compelled to endure so many wounds and evils from the world; or rather pity the Gospel and the most holy name of Christ and of God, in which thou hast been baptized and called unto the fellowship of eternal life, which name the ungodly in this world blasphemously spit upon, despise, trample under foot, persecute, and ignominiously and insultingly lacerate. For what would that compassion be that should lead us to pity such impious murderers, who know no repentance, who will not become better, nor cease from their malice before they perish utterly, and all hope of their repentance be at an end for ever? Are we to suffer the thrice holy name of God and of Christ and of every thing else which belongs to them, to be treated thus ignominiously, basely, and criminally? Are we to do it that the kingdom of the devil might thereby stand and be established, and prevail, and the kingdom of God be oppressed and overcome?"

4. SEE THAT THIS WAITING FOR CHRIST HAS ITS RIGHT PRACTICAL INFLUENCE BY INCREASING YOUR SPIRITUALITY AND HEAVENLY-MINDEDNESS. Thus it is used in the Holy Scriptures. This hope may be received merely in the intellect and imagination, as an interesting and impressive subject, without sanctifying the heart. In this way received, it may fill us with dogmatic, positive assumptions, fancied superior knowledge, and cause us to despise more devoted brethren who may not yet see this hope, and thus occasion many stumbling-blocks to its reception. This is a painful abuse of this deep scriptural truth. Its real use is to raise us continually heavenward, as the apostle teaches. *Our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body.* (Phil. iii. 20, 21.) All Christians quickened together with Christ by the Spirit of God, are now *raised up together, and made to sit together in heavenly places in Christ Jesus.* (Ephes. ii. 6.) The Lord's coming is revealed to bring us to this state of mind. *Set your affections on things above, and not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ who is our life, shall appear, then shall ye also appear with him in glory.* Col. iii. 2—4.) The Apostle John joins the same hope with more close abiding in Jesus and increasing purity. *He that hath this hope in him purifieth himself even as he is pure.* (1 John ii. 28, 29; iii. 1—3.) The more assuredly you can realize in your minds God's testimony to this truth, and the more steadily you can gaze on this blessed hope, looking for it and hastening unto it, the more you will be raised above earth-born cares, sorrows, and troubles, and your heart opened to noble and generous actings for God and his Church. You will be filled with scriptural and bright anticipations of heavenly glory. Its holy joy and happiness will be reflected in heavenly-mindedness, deadness to the world, Christian tempers, holy dispositions, and all the fruits of the Spirit, so that you shall rejoice with joy unspeakable

and full of glory, and *the joy of the Lord shall be your strength* for every work tendng to glorify his name and bless your fellow-men.

Lastly, LET US CONFESS THIS HOPE OF OUR LORD'S COMING BEFORE THE WORLD. Why has it yet had so little influence! We have been too much ashamed of our hope, and have hid our light under a bushel. Why has it not yet roused, to any great extent, the mocks of the scorner and the revilings of the world? The voice of testimony has hitherto been so feeble that the world has had no occasion to trouble itself about it: the world has not been disturbed in its false peace. Why is it carefully excluded from the mass of our religious periodicals and journals? * The testimony to it, from those who hold it, has hitherto been so indistinct, that the conductors of such publications have no idea of the strength of conviction with which it is held by the faithful servants of Christ. We must be more open, bold, and decided in our profession, if we would make a real impression on the whole Church

* The lsngthened unbroken silence of our religious periodicals and journals on this great hope of ths Church, is one of the dark signs of the times as to the trials through which the Church must yst pass. There have heen various attempts to break this silence, and there ars at this day minor periodical papers upon it, in my view however, mingled with many errors. To the honour of ths Plymouth hrethren, thongh I materially differ from them in their peculiarities, they have ever prominently and distinctly stated this hope, and fully, and generally scripturally, brought it forward. This truth gives strength to that hody of Christians. I do not see that this doctrine can, howevsr, be wisely and effectually stated, according to the whole Scripturs testimony, hut as it is joined with these four things,—(1.) A future millsnnium; (2.) The pre-millennial advent; (3.) The political restoration of Israel; and, (4.) The general Protestant application of the Apocalypse. A periodical, which agreeing in these grounds of union, viewed this subject practically and devotionally; argumentatively, hut not exclusively or dogmatically, would be a great hlessing to the Church at this time. There have been, indeed, so many crude things, so many jarring opinions, so much serious error, (as in the case of Mr. Irving,) so many false anticipations and pretensions, that I do not wonder at, though I grieve over, the silence, of our religious periodicals on ths best hope of the people of God. It may be a great lesson to all of us, who are looking for it, to endeavour so to hring it forward that we may fulfil that instruction which just precedes the apostle's direction to bs looking for it; *In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.* (Titus ii. 7—13.)

Since the author wrote this note, a periodical has heen commenced called "the Prophetic Herald and Churchman's Witness for Christ." It is, I trust, likely to hs useful. It is edited by the Rev. J. Baylee, Birkenhead, and sent, post free, at the charge of 10s. in the year.

of Christ. Our blessed Master has told us, *Let your light be burning, and ye yourselves like unto men that wait for their Lord.* This implies an open confession of our hope of his return. *With the mouth confession is made unto salvation.* This is one purpose which he has in view in our attendance on the Lord's Supper ; to testify to others our hope that he who died for us will come again. And be it so that we meet with ridicule and reproach from even professing Christians for this confession, let us take up this cross also. No doubt Noah had many a scoff and many a mockery to endure, while engaged for 120 years in building the ark ; yet *by faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by which he condemned the world, and became heir of the righteousness which is by faith.* All the extravagancies which, through the special enmity of Satan against this truth, any who may have professed it, may at any time have mingled with it, will be very possibly laid to our charge. There is no doctrine against which that malignant adversary seems to have had more hatred, nor any which he has more striven to mix up with human infirmity. But the holy Bible ever leads us to combine true sobriety and moderation with the Lord's being at hand. *Let us who are of the day be sober, putting on the breast-plate of faith and love, and for an helmet the hope of salvation.* Again, we are told, *Wherefore be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ.* And again, *Let your moderation be known unto all men. The Lord is at hand.* Thus entirely separated from all enthusiasm, and thus intimately associated with all truth and sober-mindedness, in the Holy Scriptures, is that doctrine of the Lord's speedy return and our waiting for him which we have now set before you. Let us not, then, be ashamed of our hope. Let us avow it before all men.

Indeed, these are the truths eminently suited to the very times through which we are passing ; exactly calculated to meet all the errors and iniquities, the Infidelity, the

Popery, and the lawlessness of these days. If God have given us this sure light in a dark place, let us lift it on high, and *shine as lights in the world, holding forth the Word of life.* This is the seasonable truth for the people of Christ now ; it is given by Christ himself, in a voice from heaven, in the account of the sixth vial, under which we are now living, *Behold, I come as a thief ; blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame.* It is, then, clearly according to the mind of Christ that it should be distinctly announced and fully proclaimed. I call upon all his servants then, in the name of the great Lord and Master of all, to testify their hope of his return. *Confess him before men, and he will confess you before the angels of God ;* yea, before his Father in heaven. Thus, *when he shall appear,* you *shall have confidence, and not be ashamed before him at his coming.*

CLOSING ADDRESS TO CHRISTIANS.

In closing the whole subject of this Volume I would bring a few practical remarks before my fellow-Christians.

Is there now such a revival of Popery, such an extent of infidelity and ignorance, such an energy of lawlessness, such a preparation for judgment in our country? Is God's testimony against Popery as Babylon and the mother of abominations, and the great departure from the faith, so explicit? Are there so many marks of the perilous times of the last days apparent in the whole face of Christendom? Are we so far advanced in the fulfilled course of prophecy? is what is yet to come, so momentous, so all-important? Then let us awaken to our real situation; let us be *dead to the world;* let us walk closely with God; let us be diligent, while there is time, in seeking to be large blessings to our fellow-men. *Let us, who are of the day, be sober, putting on the breast-plate of faith and love, and for an helmet the hope of salvation; for God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.*

Let us AWAKEN TO THE REAL DANGERS of our country. It is not so much foreign enemies we have to dread, though the nations of the earth be, amidst all professions of peace, exceedingly jealous and hostile. If we were faithful to God, an armed world against us could not harm us. It is

inward national evils that are the true sources of our present dangers. The dangers are not merely from those making a corrupt profession of religion; dangers are urgent also from the practical infidelity of the vast masses throughout our country, which make them an easy prey to seducers and false teachers. Think, in a population of 2,103,279, of only 601,413 sittings for religious worship; or 350,000 attendants, at any one time, upon any form of public worship: and hence, at least, of 1,000,000 of continual Sabbath-breakers and practical infidels within a circumference of eight miles round St. Paul's Cathedral. Think of the statements given in this work respecting the situation of the large manufacturing towns. Think of these masses of infidels in classes; one smaller, but specially dangerous, consists of intellectual, educated, cultivated men: many well skilled in science and literature, and full of confidence in their own wisdom, and knowledge, and ability, and capable of exhibiting Christianity in most distorted but plausible and artful forms, as the great enemy of God and man. Of another class, the vast majority are totally neglected, no man caring for their souls; and because of this neglect, sunk in ignorance and vice, a prey to every deceiver: fretting against their superiors, because they are taught to consider them as the whole cause of their misery, and sinking more and more into poverty, wretchedness, and crime. There is another class of practical infidels, wholly worldly, bent on being rich at all hazards and costs; giving the Sabbath to business or to pleasure only; or at the best to a formal and self-righteous attendance, perhaps once a day, at the house of God. Here are the real dangers of England; and it is amongst this crooked and perverse generation that Christians have to *shine as lights, holding forth the word of life.* Let us do everything we can to remedy the dangers, and to relieve the evils of our country; let us be ready to every good word. The issue of these evils, if unchecked, must be terrible. There seems now little general apprehension of them, or of the true remedy for them, in a full

and faithful bringing home of the Gospel of Christ to every man's family and every man's mind and heart ; but still, let us do what we can to diffuse scriptural light, and to tread in the steps of our Redeemer, in his persevering efforts for the salvation of his people, at the time he knew their danger, and was assured that the great mass would reject all his love, aud bring those judgments upon them, which for 1800 years have made them a proverb and a by-word among men. Very much may yet be done among the hitherto neglected classses. Our Lord shows us what hope there may be even of the vilest sinners to whom the kingdom of God is preached. (Matt. xxi. 31.) Heartily, then, should we encourage all Church Building, Church Extension, Additional Curate, Church Pastoral-Aid, Scripture-Readers, District Visiting, City Missions, and similar Societies, which seem to be filling up the last mission of the Gospel (Luke xiv. 21—23), and which we may hope will have a most blessed issue in completing the number *who shall eat bread in the kingdom of God.* Nor must we be deterred, by even important differences on lesser points of Divine truth, from approving such truly Christian labours. We may be far too scrupulous, if we are thereby made opposers of what it may yet please the Lord largely to bless. Oh that it might please God to give us such oneness of mind, that Government might be enabled to take measures for imparting enlarged, sound, religious instruction to the neglected masses of the people ! The Christian principles of the Toleration Act, showing favour to all holding the doctrinal Articles of the Church of England, —that is, to all, excepting Papists and Socinians,—may possibly furnish help in framing such measures : and may the hearts of Christians be so united, that, laying aside all minor differences, they may combine together for the remedying of our worst evil ; the evil of millions living in a totally neglected state, and this continually increasing, notwithstanding all that has hitherto been done.

Let us not be discouraged by THE APPARENT FEWNESS OF THE NUMBER OF THOSE WHO ARE FAITHFUL TO

CHRIST. We are everywhere, in the explicit testimony of Scripture and of prophecy, led to consider that they would be few, though constantly increasing. Our Saviour's words are plain; *Few there be that find* the strait gate. But when, on another occasion, he alludes to this painful fact, he gives a suitable encouragement, *Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.* The very design of this dispensation, in which God has visited the Gentiles, is *to take out of them a people for his name:* the character of that people is plainly set forth in the very beginning of our Lord's sermon on the mount, as *poor in spirit, mourning, meek, hungering and thirsting after righteousness, merciful, pure in heart, peacemakers,* and *persecuted for righteousness' sake.* It is the declaration of St. John, *We know that we are of God, and the whole world lieth in wickedness.* His prophecies in Revelation correspond to this. Soon the purity of the primitive Church becomes corrupt; the two witnesses prophesy in sackcloth; the woman flies to the wilderness, and the dragon makes war *with the remnant of her seed;* while the harlot *sits upon many waters,* and makes *the inhabitants of the earth drunk,* and *deceives all nations.* Yet, in the midst of all this general departure from God, the kingdom of Christ, now exactly numbered, is always increasing, (Isa. ix. 7, xlii. 4; Matt. xiii. 31, 32; John iii. 30; Rev. vii.) and in *the great tribulation* will be found to be *a great multitude, which no man could number, of all nations, and kindred, and people, and tongues.* We shall find the number vastly exceed our largest thoughts, I doubt not, when the Lord, in the day of trial, begins to discriminate and separate his own from the world. Elijah, to his joy, learned that there were 7,000 faithful in Israel, and with what joyful surprise shall we find true servants of Christ where, perhaps, we thought there were only formalists, or schismatics, or the worldly. The gold, the silver, and the precious stones, will all then be manifested. All who love our Lord Jesus Christ in sincerity will then stand distinct, and be drawn together in the bonds of real love, notwithstanding mere

outward distinctions. Be faithful to Christ, serve him at all hazards and at all costs, make sacrifices for him ; though you stand alone, stand firm for him ; and you will find how richly he will fulfil his own promise : *Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.* The time of diffusiveness, in the last fifty years, has made the mark of the cross, which so generally distinguishes the true Church, less obvious. That token by which, as Milner notices, he generally found the Church in the dark ages, will most likely soon again be much more obviously the token for good, pointing out the suffering, as the real people of Christ.

THE UNITY OF THE TRUE CHURCH, in holding the mystery of godliness, seems more and more manifesting itself. There is an unity of tyranny, such as mighty conquerors have had, who had armies at their will, and subdued all under their power. There is an ecclesiastical uniformity in outward form, such as Rome has established, changing the body of Christ into the image of a worldly kingdom ; transforming ministers of Christ from stewards of his mysteries into lords of his heritage, and vesting them with absolute power to bind and loose the consciences of men ; and then claiming for St. Peter and his pretended successors a primacy, subjecting all to one visible head on earth, and setting him up as the rival of Christ. In contrast with all these worldly unions, all hollow and deceitful, the result of violence and compulsion, is that unity of faith, hope, and love, which marks the true church. To use the words of my friend, Mr. Birks, " It springs from understandings filled with light, and hearts overflowing with love. It neither contents itself with a bodily service, nor enslaves the conscience to the authority of corrupt and fallen man. It consists in the blessed concord of myriads of souls, whom the truth has made free, and tuned their every thought and desire into harmony with the will of God and the glory of the Saviour. The Divine wisdom

towards St. Paul, the apostle of the Gentiles, in separating him from intercourse with the Church at Jerusalem (Gal. i. 17), may teach the church of Christ, by clear and evident facts, that her true unity was not to be found in outward forms, but in faith and holiness. It was to be an unity, not in the details of ecclesiastical order, but in obedience to the same Lord, the profession of the same truth, and in the prosecution of the same blessed work, the salvation of immortal souls. The due order and succession of Christ's ministry are, indeed, to be highly valued when they do not hide from our thoughts those weightier matters of the gospel, purity of doctrine and holiness of life. But as soon as we turn them into essentials of the church, the mark of apostasy begins to be written on our foreheads; for when the apostles themselves began to dispute on questions of mere precedence, our Lord gave them the solemn warning, *Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.*

The Spirit of union and love among real Christians is, amidst all impediments, now growing; the sanctuary is now beginning to be cleansed from its corruptions. (Dan. viii. 13, 14.) "The world and the church," to use the words of a beloved father in our church, the late Rev. Josiah Pratt, in a letter dated 24th of November, 1842, "are beginning to stand out more distinct and separate from each other than they have been in time past. If it pleases God to permit to the world its course and way, the members of the spiritual church will be hunted out and driven into corners, but this will only be to render their triumph more evidently the work of God. In the meantime, [speaking to Christians of all denominations, my venerable friend continues,] let us acknowledge and cherish in one another, wherever we see it, the truth of God in its vital influence. I am very desirous in this view that [other bodies of Christians] should separate in their minds the true and real churchmen from those who depart from the church's spirit and doctrines, while they make high pretensions exclusively to represent her. I make this

remark, because I see the party which is troubling our Israel spoken of as 'the church.' The church, in her authentic documents, and by all her true members, repudiates and abhors the Popish errors and heresies of that party, and we pray herein to be supported and upheld by true Christians." *

Christians will find that they need each other's help more and more, and thus become more and more united in the midst of their respective troubles ; and their troubles will work their highest good. The separating time is manifestly coming ; we see it in the National Church of Scotland, in the Scotch Episcopal Church, and in our own Church. And may God give grace to all his people to shun all dividing courses,† to adhere to his word, and to confess his truth, to glorify his name, and to love with a pure heart fervently all those who love our Lord Jesus Christ in sincerity ; so shall we realize the sweet promise, *He that loveth his brother, abideth in the light, and there is none occasion of stumbling in him.* (1 John ii. 10.)

* Bishop O'Brien, of Ossory, the Bishop of Chester, and Bishop Wilson, of Calcutta, in their Charges, have incontrovertibly established the anti-scriptural and anti-Church character of the Tractarian movement. They are eminently useful charges in this controversy.

† The following extract of Baxter's, from his "Confession of the Faith," so remarkably illustrates the evils of division that I qnote it :

"But the great advantage that Satan hath got npon the church, throngh the sin of the church, is by division : for by this he hath much promoted all the rest of his designs. Infidelity itself breaks in npon us ; and not only the vnlgar, hut many of frowardness and parts, do qnestion or cast off all religion, hecause they see us of so many minds and ways. And our sin hath as heinous aggravations as most men's can have : in that we are the men that have seen the sad effects of division, that have had snch extraordinary medicines to heal them ; snch calls, such opportnnities and advantages for a closure, and so long time in all ; we have lived to see the chnrch in danger of being swallowed up by deceit and hy violence ; and yet as we have laid it open to all this danger hy our divisions or negligence, so we do sit still and do little to rescue it from the danger. Some are regardless of these matters : some only inquire, as of a matter of news, what others do in it, and wish it were done while they sit still : some cry ont of the magistrate for not doing his part, not considering how they condemn themselves for neglecting their own. Few are able to do what our necessity requireth : and not many willing. Few have a skill in narrowing the difference : in finding ont the true point and state of it, and hitting on the right remedy ; and fewer know their own inability ; and therefore we do not only want healers, hnt we want men of so mnch meekness and self-denial and Christian humility, as to give their consent, that others may do that which they cannot do themselves ; and well were it if they would not reject what they approve of, merely becanse it is not of their doing or motioning, or because it comes not from those whom they esteem."

The upper and nether millstone of infidelity and Popery are grinding to pieces between them everything which has not the reality of truth and consistency. The time for neutrality is rapidly passing away. Every one will soon be compelled to choose his side. Oh, that we, my Christian readers, may be decided for God, that we may choose heartily and fully the Lord's service ; that we may take his word as a light to our feet, and a lamp to our paths, and follow him fully, and maintain his truth with real, fervent, unfeigned love to all our fellow-men, even those who most oppose and revile us ?

Let us seek to be WELL FURNISHED WITH SCRIPTURAL TRUTH. Never was it more needful *that the word of Christ should dwell in us richly in all wisdom*, that we should thoroughly know the Holy Scriptures, which are *able to make us wise unto salvation through faith which is in Christ Jesus*, and that *all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness : that the man of God may be perfect, thoroughly furnished unto all good works.* Nothing will supersede a daily, devout, patient, and enlarged study of God's word, from beginning to end, *comparing spiritual things with spiritual.* We shall be *moved to and fro with every wind of doctrine*, without the personal, diligent, patient investigation of Divine truth, not partially in favoured portions, but going through the whole volume, in its own proper field, the Holy Scriptures. To compare our Creeds, Articles, Homilies, and Liturgy, with the sacred fountain of truth, and so to arrive at an entire conviction of the truly scriptural character of our formularies, will also tend to preserve us from error on the right hand, and on the left. To proceed, then, to the writings of our Reformers (so happily republishing to meet our exigences), will yet farther tend to confirm and strengthen our assurance of the great realities of God's word ; nor should the early fathers be neglected. But we need for these times, yet deeper and fuller truths than what may be sufficient for our personal salvation ;

truths which are treasured up in God's word.* We want an enlarged, comprehensive view of all parts of Divine truth, not neglecting or despising the word of prophecy, but like those of old, *searching what or what manner of time the Spirit of Christ, which was in them did signify, when it testified beforehand the sufferings of Christ and the glory which should follow.* We cannot stand against our enemies but as clothed with all the armour with which God has furnished us, and in the spirit of prayer and watchfulness to which he has called us.

I would recommend Christians, who have time and opportunity, and while young, in addition to the daily, patient, and devout study of the Scriptures, to CULTIVATE THEIR INTELLECT, and to be diligent in the pursuit of knowledge in general. Many of those who oppose the doctrines of the Gospel are men of great learning and enlarged scientific knowledge. The Gospel is no enemy to learning, but, as we see at the time of the Reformation, the very reverse. All sound and deep knowledge of theology, of the Fathers, of the classics, of the Hebrew language, of science, of literature, of history, and the like, will give us very powerful weapons in defence of Evangelical reli-

* See the Author's Promised Glory—first part. An overvaluing of forms, rites and ceremonies, or even of the scriptural order of our Church, so as to make it supersede the purity of God's truth, is greatly to be dreaded as a temptation of these days. The Church has been indebted to my friend Mr. Lathbury for several useful works against Popery, but I am compelled greatly to differ from his views in his History of the Non-Jurors. The case of English Clergymen ministering in Scotland, and the late disputes about mere ceremonies, bring things to a plain issue. In the case of the Episcopal Church in Scotland there is a grievous departure from the purity of doctrine in their Communion Service. Yet because they have Bishops who profess to agree to the 39 Articles, therefore, though the laws of the country favour English clergymen ministering distinctly from the Scotch bishops, such English clergymen conscientiously objecting to their communion services, are branded as schismatics. It is a far more serious schism to depart from sound doctrine than to depart from mere outward uniformity either of orders or rites; and blessed be God, there are English clergymen to bear witness against that departure. We may see in the case of Mr. Newman how one who could once speak strongly of his principles as even the only sure guard against Popery, may yet, by those principles be led on to open and avowed Popery. In reality we have all need to watch and pray against the spirit of Popery which is natural to our fallen hearts, and soon ready to come to maturity if God leave us to ourselves. We need to testify against the essential spirit of Popery in its elements, whether in our own denomination, or in Non-Jurors and Tractarians, as well as in avowed Popery, ever remembering it is the predicted antichrist and mystery of iniquity.

gion ; and the Church, in its extended warfare, needs this service as well as other gifts from her children. A far deeper theology is manifestly needed. Oh, what time do many waste in light and vain reading, in romances and the most frivolous of works, that might be thus redeemed, and render them overflowing fountains of useful light and knowledge to their fellow-men !

LET NOTHING KEEP US FROM MUCH PRAYER TO GOD ; much private and secret communion in large portions of time redeemed for this end, and frequent social meetings for prayer ; *not forsaking the assembling of ourselves together*, nor neglecting the gift of prayer ; remember the solemn and plain direction, *I will that men pray everywhere, lifting up holy hands without wrath and doubting.* While some would confine us to forms of prayer on every occasion, let us realize the scriptural direction, *Ye people, pour out your hearts before him ; God is a refuge for us.* Great is our advantage in having such a Liturgy as ours for ordinary public worship, uniting us with our fellow-worshippers through our land, and through all lands, in one common and general service ; and with all ages of the Church of God ; concentrating their devotions in one form of prayer. But never was this meant to deprive the children of God, of the constant privilege of free social prayer at other times, or in more limited circles of worshippers, and with the utmost liberty of spirit, from a full and devout heart, as we see in the prayer made for Peter. (Acts xii. 12.) It is a characteristic feature of Babylon, to combine together (as the presidents and princes of King Darius did) to stop Daniel's prayers to the living and the true God. It is the part of the true shepherds of Christ's flock in every way to foster and promote the spirit of united prayer, as we may see in the numerous directions of the word of God. Even a real servant of God may mistake extempore prayer and attribute it to a wholly wrong cause (1 Sam. i. 12.—15) ; but God will accept and answer the prayers of his people, and put his own seal on their petitions.

Let us be encouraged in every exertion BY THE ASSURED

AID OF THE HOLY SPIRIT. He is specially promised in these last days. (Zech. x. 1 ; Acts ii. 17.) So mighty is his power, that *he will convince the world of sin, and of righteousness, and of judgment.* He is promised to them that ask. By his aid we shall have faith, wisdom, and strength, love and holiness, and every needful help in all our difficulties. He will *shed abroad the love of God in our hearts ;* he will show us the Saviour's grace and love ; he will teach us to love others ; he will prosper our efforts for their good. It is the neglect of his grace that makes us weak and feeble. We are insufficient, wholly insufficient, for any good of ourselves. Our real sufficiency is of Him. Oh, that there may be a more general spirit of prayer for his blessed influence ; so shall that kingdom be speedily established which *is righteousness, and peace, and joy in the Holy Ghost.*

May we keep ever in mind the clear direction of our Lord, BEWARE OF FALSE PROPHETS. It is his solemn caution to us, that they *come to us in sheep's clothing, but inwardly they are ravening wolves.* Similar directions and cautions are very numerous. (Deut. xiii. 1—3 ; Prov. xix. 27 ; Isa. viii. 18, 19 ; Jer. xxiii. 16 ; Matt. xvi. 6—12, xxiv. 4, 5 ; Mark xiii. 22 ; Rom. xvi. 17, 18 ; Ephes. v. 6 ; Col. ii. 8 ; 2 Peter ii. 1—3 ; 1 John iv. 1.) The tests which are given us to know them by are exceedingly simple : *By their fruits ye shall know them ; to the law and to the testimony ; if they speak not according to this word, it is because there is no light in them.* This clearly throws upon each of our souls the solemn and personal responsibility of judging the doctrines which our teachers bring before us. Our Lord tells us, *If the blind lead the blind, both shall fall into the ditch.* The Holy Spirit commends the Bereans, because they tried the Apostle's doctrine by the Word of God. (Acts xvii 11.) The blessed martyr, Bishop Hooper, well observes, " If they say unto thee that thou must not take the text after thine own mind, but after the mind of the holy doctors who have written on the Holy Scriptures ; think with thyself that God hath given thee the Scriptures,

to read there into thy salvation, as well as unto the doctor. Farther, that thy doctor preach not a lie for truth, God hath given thee the Scripture to judge thy bishop, doctor, preacher, and curate, whether he preach gall or honey, his own laws or God's laws. It is a very carnal, flesh-pleasing, and ease-loving plan to private Christians, and a very ensnaring, self-exalting, and self-complacent course for the minister, to cast all care and responsibility on him; but we, too, shall perish with our teacher, if he deceive us by our neglecting of that perfect light which God has given us to walk by, his own pure and holy Word." *

The Holy Spirit tells us, *Cease, my son, to hear the instruction that causeth to err from the words of knowledge.* (Prov. xix. 27.) And it is the plain command of our

* There is a striking review in the January (1843) "Quarterly Review," on Antichrist. The infidelity of supporting directly opposite systems seems carried out fully in France, as may be seen in the following Regulations of its government given in the *Times*, June 12, 1845. The *Presse* publishes the following account of the mode in which religious worship in France is regulated by the Government:—"The administration of religious worship, after having formed part of the ministry of public instruction until the year 1828, and subsequently part of the miuistry of the interior, was definitively annexed to the department of Justico in 1834. The following is the amount of the expenses of religious worship for the year 1846. (Catholic worship.) France is divided, as regards religion, into 80 dioceses, at the head of each of which is placed a Bishop with the following pension:—Archbishop of Paris, 40,000f.; four Archbishops, with 15,000f. each; sixty-five Bishops, with 10,000f. each. The Archbishops and Bishops are appointed by the King, before whom they take the oaths, when the bulls by which they are appointed have been verified and registered by the Council of State. But it is from the Pope they receive their canonical institution. The Bishops appoint the vicars-general together witb the parish priests, but those appointments are submitted to the King for his approbation. Independently of their fixed pensions, the Archbishop of Lyons and the Bishop of Arras receive each, as Cardinal, an increased pension of 10,000f. annually. The pension of the parish priests of the first class, those directing parishes containing more than 5000 souls, is fixed by law at 1,500f. (£60. British), and those of the second class at 1200f. (£40. British. The cnrates are paid according to their age. Those aged 70 and npwards, 1000f.; those from 60 to 70 years of age 900f.; and those under 60 years of age 800f. per annum. The Protestant church is composed of nine clergymen, residing in Paris, who receive 3000f. per annum, 64 in the provinces who receive 2000f., 102 who receive 1800f., and 522 who receive 1500f. The ministers of the Jewish faith are paid by the state in the same manner as the Catholics and Protestants. The Grand Rabbi of Paris receives 6000f. Seven grand rabbis in the departments 3000f. each. A snm of 73,400f. is divided amongst 100 officiating ministers or rabbis, whose salaries vary from 300f. to 1000f. The service of the different religious societies amount, for the year 1846, to the sum of 37,684,350f., —viz. Catholic worship, 36,318,900f.; Protestant, 1,255,050f.; Israelite, 110,400f. From tbe 1st of July, 1830, to the 1st of July, 1843, the donations made, and the legacies bequeathed to the different religious congregations amounted to 4,774,000f."

Lord, *Take heed what ye hear.* It does, indeed, call for much prayer, humility, patience, forbearance, and judgment, in the difficult circumstances of life, in which Christians are often placed, so to act on these directions as to give no just occasion of offence, by following our own self-wisdom and self-will instead of the Word of God. But in so great a question as that which directly affects our own salvation, and that, perhaps, of very many under our influence, there is a just claim for every practicable effort to know, to hear, and to follow God's saving truth, and not mere falsehoods of human teaching, *making the Word of God of none effect, through their traditions.* (Mark vii. 13.) Do not, Christian reader, be deceived in so vital a matter, where the Word of God is so plain. Search the Scriptures for yourselves. Seek the teaching of the Holy Spirit, and rely on the plain testimony of the inspired volume ; so will you be preserved from false teachers, and have Divine guidance in all your way to your heavenly home.

We must be careful, however, to DISCERN THINGS THAT DIFFER. Let us not call that Infidel, Popish, lawless, or Tractarian, which has, perhaps, but a very small portion of the taint of evil, and has much real good. We only strengthen the evil by really and unconsciously giving to it all the credit of the good which may thus largely be connected and associated with a partial evil. We also confound the simple-minded in their views. Which of us is free from all taint of error ? Surely we have to *bear one another's burdens* day by day, and *so fulfil the law of Christ.* Oh that we may have, not a spurious candour, but that real love, that *charity which suffereth long, and is kind ; envieth not ; vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil !* We may expect, also, sudden and great transitions from one evil to another. Look only at the last fifteen years. Our dangers at the beginning of that time seemed all to proceed from scepticism, democracy, and latitudinarianism ; now they seem to come from just the opposite quarter, a blind submission, degrading superstition,

bondage to forms, and a prostration to human teaching and man's authority. We may expect other revulsions, and A VIOLENT REACTION FROM THE PRESENT DOMINANT EVIL. The opposite unclean spirits gather the kings of the earth to the battle. Let us be watchful against them all, and keep our allegiance to the Lord Jesus Christ and his word, pure and simple, perfect and entire: *discerning all things, yet discerned of no man,* while we serve our unseen King, and have our eye and heart single for him.

Let us not be IGNORANT OF THE GREAT SUBTLETY OF POPERY. We should not lose sight of the peculiarly SEDUCTIVE, ENSNARING, AND FASCINATING CHARACTER OF POPERY. We are clearly and fully warned of this. Jezebel *teaches and seduces the servants of God.* (Rev. ii. 20.) The Apostacy rises from *giving heed to seducing spirits.* (1 Tim. iv. 1.) *He doeth great wonders, and deceiveth them that dwell on the earth by the means of those miracles which he hath power to do.* (Rev. xiii. 14.) When she is described as a drunken harlot, it is said, *The inhabitants of the earth have been made drunk with the wine of her fornication. She is arrayed in purple and scarlet colour, and decked with gold, and precious stones, and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication;* and so she became *the mother of harlots and abominations of the earth.* And yet farther, it is added, *By thy sorceries were all nations deceived: and in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.* Such is the description of *the deceivableness of unrighteousness* that marks the Apostacy. Oh let it not be given in vain; let it not be sounded by the Holy Ghost so continually without benefit to our souls! Rome is exceedingly deceitful and ensnaring. You see it fully exemplified in the great bulwark of Rome, the Society of the Jesuits. You see it in those treading in their steps.* No wonder,

* In his "Arians of the Eleventh Century," published in 1833, Mr. Newman maintains the principle of representing religion, for the purpose of conciliating the heathen, in the form most attractive to their prejudices, and quotes Clement with approbation, as saying of the Christian, "He both thinks and speaks the truth, except when consideration is necessary, and

then, that apostate Churches multiply under her polluting seductions and fascinations: no wonder she enters into every land, pervades the most recent missions, seeks to corrupt the purest Churches, and to make those Churches that continue faithful to Christ partakers of her abominations.

> "Shun the insidious arts
> That Rome provides, less dreading from her frown
> Than from her wily praise, her peaceful gown,
> Language, and letters; these, though fondly view'd,
> As humanizing graces, are but parts
> And instruments of deadliest servitude."—*Wordsworth.*

Our safety is in flight from her. The sin that typifies her character should be our warning. *Flee fornication; let it not be once named among you.* There must be no mingling in the society of its abominations. We must shut our ears to its enchanting music, and close our eyes upon its gaudy shows, its splendid sights, its theatrical worship, its lights and processions, and everything by which it captivates the senses; flee from it all, as you would from the degraded society of those who have cast off modesty, and are living in open fornication and adultery. And the more earnestly, because the danger affecting the soul is infinitely greater than any that can affect the body; and so many have been fatally seduced.

Let us HUMBLE OURSELVES UNDER THE MIGHTY HAND OF GOD. We deserved from our God such a righteous chastisement as the present trial. If Rome be the centre of the apostacy and the Babylon of the Revelation; if infidelity proceeded from the mouth of the dragon, and

then, as a physician, for the good of his patients, he will be false, or utter falsehood, as the Sophists say." No wonder one with such a principle should write Tract No. 90. But English Christians have a distinctive aversion to all falsehood: learned, I trust, from the Word of God. See how St. Paul contradicted all this false wisdom in his own conduct at Corinth. (1 Cor. i. 18—31; ii. 1—8.) As might have been expected Mr. Newman and many of his associates have since openly joined the Church of Rome. One cannot but have more hope of those who thus honestly and openly act out their convictions, than of those who remain in a church outwardly, from which their principles are alienated. The effects of Tractarianism are now seen; twenty-nine members of the University of Oxford have gone over to Popery in four years, and of these eighteen were clergymen. And it was once professed they were the only true friends of the Church of England, and their course the only safeguard against Romanism!

lawlessness from the mouth of the beast, are there not also *with us, even with us, sins against the Lord our God?* (2 Chron. xviii. 10.) Truly, whether men be Protestants or Papists, infidels or lawless, if they remain unconverted, they will never enter the kingdom of heaven (Matt. xviii. 3); *if they repent not they shall all perish.* (Luke xiii. 3.) May our present difficulties bring each to personal self-examination and searching the scriptures, quicken us to retired and constant prayer, and simple-hearted belief in all the truths of God's holy word!

The present controversies, increasing in intensity on every side, are stirring up all the depths of society, and showing evils of which we were quite ignorant. Nor is this to be regretted. The dead calm of a stagnant apathy and worldliness is yet more full of infection and destruction, than the most stormy state of controversy for maintaining the great truths of the gospel. It is not to be denied that multitudes of Protestants had lost all the power of the truths of the Reformation, and had only a name to live. The Reformation society, formed in 1826, long before the Tractarian movement began, was founded on this painful fact, into which the author entered at length in his sermon preached before that society in 1837.* The Protestant churches, therefore, need the admonition given to Sardis: *Thou hast a name that thou livest and are dead. Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God. Remember, therefore, how thou hast heard, and hold fast, and repent.*

Let us carefully GUARD AGAINST ANY INCONSISTENCIES WITH OUR PROFESSION. Those who have not seen the full tide of monthly, weekly and even daily publications, continually flowing onward against evangelical truth, have little idea of the perils of the Church of Christ at the present day, and may think we are sounding an undue alarm. But the whole public mind of Christendom is

* See his Occasional Works, pp. 404—450.

more and more coming under the influence of such publications ; and if we would be faithful to Christ and his truth, we shall have to stand against the stream, and probably have to endure a great fight of afflictions. How needful is it, then, that real Christians of every name should be guarded and circumspect in all their conduct, and be really consistent ; and should cease also their minor differences ; and unite in the defence of our common salvation. We may be sure that all our defects, and weaknesses, and inconsistencies, will be searched out and exposed. If there be any unholy tempers, anything of a mere talk of religion without the power, any rejoicing in iniquity, every advantage will be taken of it to overthrow our principles. *Negative Protestantism* will do nothing for our defence. We must have the full power and inward experience of the vital principles of Divine truth revived at the Reformation. Mere *political protestantism* will not stand the battle. It will give way before the energetic principles of evil now at work. We must have the real and experimental reception of the truth which carried Luther through all his daily conflicts, and which sustained Bradford and Cranmer, Latimer and Ridley, at the stake, if we would be faithful to Christ, and attain the crown of life.

In these uncommon times there are dangers on the right hand and on the left. There are dangers in contending against errors ; of contending in an unchristian spirit of self-wisdom ; fancied superiority and high-mindedness : nor must we judge the motives of others, or speak of them with bitterness and severity, as if we delighted in continually assailing them. Nor must we suppose that it is a strong and conclusive mark of vital religion, vehemently to oppose the errors of others. We must, indeed, contend earnestly for the truth, but it is very possible to do this without love ; and we may see by the 13th of the 1st Corinthians, how little it would then avail us.

There are serious snares and temptations to which many are unconsciously exposed, and which they cover from

themselves by a zeal for the truth; such as love of money, love of ease, hard-heartedness to the wants of others, secularity, and worldliness. Oh how justly should we be condemned if there was in those we are opposing a manifest superiority in self-sacrifice, which far out-went those who had more scriptural knowledge! If they have more zeal, and bounty, and energy for their objects, let it lead us to self-suspicion as to our own real faith. Let it stir us up. In vain shall we seek to make known Divine truth, if we commend it not by superior light and love to all around us. Intensely quick-sighted to our personal faults, every advantage will be taken of them by our enemies, to damage, if possible, that cause of truth and righteousness which we profess and desire to uphold. Let us so act as to *cut off occasion from them which desire occasion of offence.*

Very important is the scriptural duty of HONOURING AUTHORITIES, as one which we are greatly tempted, in these days, to disregard. St. Peter's statements are remarkably full and comprehensive: *Submit yourselves to every ordinance of man for the Lord's sake. Honour all men. Love the brotherhood. Fear God. Honour the king.* While the world around us is *speaking evil of dignities,* and urging all kinds of changes in society, and everything is in a state of movement and transition, let us remember the directions, *Fret not thyself because of evil men, neither be thou envious at the wicked; for there shall be no reward to the evil man; the candle of the wicked shall be put out. My son, fear thou the Lord and the king, and meddle not with them that are given to change, for their calamity shall rise suddenly, and who knoweth the ruin of them both;* that is, both of those given to change, and of those who join them. There are many symptoms of violent changes being at hand, as we have seen.* May we Christians keep wholly separate from such troublers of our land; and if our trials come from those in authority, though we may, like the

* The extraordinary movement in the Canton de Vaud, and the sufferings of faithful ministers there, call for attention and sympathy.—Dec. 11, 1845.

early Christian church and the blessed Reformers, have openly and directly to withstand both the civil and ecclesiastical authorities, and to testify to the truth against their most direct commands and most violent opposition, still let us honour and reverence their office. Our withstanding them must be simply in the way of testimony and of suffering ; not in the way of reviling, nor of taking the sword. *They overcame him* (the accuser of the brethren) *by the blood of the Lamb, and by the word of their testimony ; and they loved not their lives unto death.* We have all very much yet to learn of the great duties of trying and suffering times. I cannot but decidedly express my strong protest against judging the motives, or harshly condemning the conduct of those in authority, by any one, and especially by any of those who have substantially the truth. It is a part of the lawlessness of the times, as offensive to God as the contrast spirit of the Apostacy. I have seen statements of this kind from all sides towards those who differ from them, to which I wholly object, however I may concur, or not concur, in their general sentiments on doctrines. It must tend to shut the ears, to confirm the prejudices, and to harden the consciences, as well as to provoke the wrath, of those who oppose what we conceive to be the truth. It is losing sight of the great Judge and the speedy judgment. Let us remember the instruction brought before us by St. Paul, when in ignorance and against manifest injustice, he had spoken against a ruler of the people ; *I wist not, brethren, that he was the High Priest, for it is written, Thou shalt not speak evil of the ruler of thy people.* (Acts xxiii. 5.) We have all great need of watchfulness on this point.

The peculiar TEMPTATIONS OF WEALTH, AND THE DANGERS OF THE RICH, had need to be urged, in these days, and in this land, with special earnestness. Idolatry of wealth is one great and peculiar snare of Britain in this day. The situation and danger of the country, in this respect, is so striking as to call forth the remarks of well-informed men. Thus, the following quotation from a speech by Mr. Sidney Herbert, Secretary to the Admiralty,

at a recent meeting of the Salisbury Diocesan Church-Building Society, has been justly approved by both Government and Opposition journals. After stating that "they none of them feel sufficiently the responsibility of wealth and the duties which the possession of property entails on them;" that "great changes have taken and are taking place at the two ends of the social scale—wealth being at the one end, enormously on the increase, and poverty as rapidly increasing at the other—the rich becoming still richer, and the poor becoming every day more numerous and more poor," he proceeded to observe, "But, whatever be its causes or its remedies, depend on it this is a most dangerous state of society. It may right itself; but if it should produce some convulsion or struggle, and that struggle should be marked, as political struggles have usually been, by crimes, we shall be deeply responsible for those crimes, and deeply guilty if we have neglected to afford the means for the cultivation of a real religious feeling on the part of our poorer fellow-subjects. We have too little communication between classes in this country. We want not the feeling, but the expression, of more sympathy between the rich and the poor—more personal communication with them."

Let us compare with these striking remarks the scriptural instructions given to those in these circumstances, and made characteristic of the last days, *Go to now, ye rich men, weep and howl for your miseries that shall come upon you: your riches are corrupted, and your garments are moth-eaten, your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were a canker. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth, and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth and been wanton; ye have nourished your hearts as in a day of slaughter.* We see here in God's own word, just the counterpart to that which all parties agree in

testifying is the actual state of our country. But his word furnishes not only a most awakening and alarming warning of coming judgment, but also, a most earnest call to consideration and repentance. Oh, how self-destructive is that total abstinence from aid, which has characterized the conduct of many of the wealthy of our land with reference to the abounding distresses of their fellow-men, both temporal and spiritual ; both at home and in foreign lands. England is overflowing with stagnant wealth, unemployed capital, dreadfully injurious to its possessors, and spreading, unconsciously to them, all around real infection and death ; while every religious Society is left weak and enfeebled for good that might have been accomplished, and millions and hundreds of millions of immortal beings are unblessed, that might have been blessed. How dreadful the responsibility of buried talents ! There are bright names, which, like Thornton, Broadley Wilson, Haldane, and others gone to their rest, have had, as some now living have, a truly Christian and princely liberality ; and doubtless many in secret have done to their power and beyond their power. But the condemnation of St. Jamès, we cannot but fear, must apply to a large class of the wealthy of Britain, and he calls them to see that their riches will be their condemnation, their plague and their curse in the day of Christ. Oh that we might learn the deep national as well as personal wisdom contained in the Divine assurance, *Treasures of wickedness profit nothing ; but righteousness delivereth from death.* May the Saviour's command show all the true use and full security for wealth before it be too late : *Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal ; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal : for where your treasure is, there will your heart be also.*

To maintain the spirit of real love to all men is all-essential. If there be one thing more important than another, it is to take constant heed to the great rule,

Be not overcome of evil, but overcome evil with good. All our contentions for the truth (a clear Christian duty, Jude 3) should be carried on in the spirit of deep and full love. How fully was that exhibited in our blessed Lord! Earnest, sharp contendings there were with Scribes and Pharisees, (Matt. xxiii.) but it was from him who had in the same week been weeping over Jerusalem and expressing his earnest desire to gather them; and who, after they had crucified him, told his apostles to begin preaching his Gospel to them. When he reproves any in his epistles to the seven Churches, what a spirit of love marks all his censures. St. Paul withstood Peter to the face, because he was to be blamed; but in the full spirit of love. Even towards those most malignant enemies, who only sought his destruction; while he exposed all their errors, his feelings of love were ever going forth, (Acts xxvi. 26, 27; Rom. ix. 1—3.) Stephen disputed so zealously with certain of the synagogue, that *they were not able to resist the wisdom with which he spake*, and persecuted him even to death; yet from him in his worst torture came the prayer of love for them, *Lord, lay not this sin to their charge!* Let us remember also, that our Lord and his apostles could infallibly discern and speak the truth; and though, through their plain word, we are not left in a doubtful state of mind as to all the great essentials of Divine truth, yet in points where we differ on the meaning of that word from our fellow-Christians, we have not that infallible inspiration which the sacred writers had. Though we believe and therefore speak, yet there should be that sense of our infirmity and of the responsibility of an ultimate judgment yet to come, that should check strong and partial statements, or harsh censure. May God graciously lead us all carefully to regard the Divine admonition; *speaking the truth in love* (αληθευοντες εν αγαπη,) or rather, not only speaking, but teaching, living, and maintaining the truth in love. Even derision and mockery was met by our Lord in silent meekness, and the bitterest trials of cruel mockings had to be passed through by believers of old. If we

are to triumph it will not be by anger, or strife, or bitterness, but by patience and meekness in sufferings, and by persevering love. Should any expression contrary to the spirit of love have escaped me in this treatise, it was against my purpose, and I renounce it. If any will not love us, we will love them, and that, by God's grace, *with a pure heart fervently;* and because we love them and all men, testify plainly against what we think wrong in them, so manifesting the reality of our *being born again, not of corruptible seed, but of incorruptible, by the word of God, that liveth and abideth for ever.* We must rise, my dear fellow-Christians, to a far higher standard of love than any of us have yet attained, to meet the peculiar temptations of these days. The Philadelphian state of the Church has yet to come, and to it is the special promise: *Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.*

Let us REALLY DELIGHT IN TRUTH AND GOODNESS WHEREVER WE SEE IT. We should gladly discern, commend, and follow that which is good, both among ourselves and to all men, whether Churchmen or Dissenters, Romanists or Tractarians, Wesleyans, Lutherans, or Presbyterians. Wherever men hold the Head, Christ Jesus, and walk in his ways, let us rejoice. It is difficult to rise to the comprehensive mind of St. Paul, who, while strongly protesting against the fatal error of the Jews, yet still bears them witness *that they have a zeal of God.* True love *rejoices not in iniquity, but rejoices in the truth; and the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and of good fruits, without partiality and without hypocrisy.* Oh how many things there are which we may all learn from each other. Graces that are eminent in one class are deficient in other classes. For my part, objecting as I have done so strongly to Tractarians, I would cordially rejoice in any good thing which they may have pressed,—as the importance of regarding the whole Catholic Church of Christ, the duty of reve-

rencing authorities, the dangers of self-complacent satisfactiou, or of isolated selfishness, of hard-hearted neglect of the poor, the value of a form of godliness and of more frequent public worship, the improvement of churches, and the need of due provision for the poor in them, as pressed by St. James, ii. 1—5. Let us beware of opposing anything really good, because it comes from those whose general principles we are constrained to condemn. Let us rather rejoice in anything good in our worst enemies, and gladly promote that which is really excellent, whoever suggests it. Thus we shall not only add strength to our own testimony against their errors, but take away the strength of error in its conjunction with important truths, by which alone the consciences of really good men are retained in its defence. In short, let us seek to realize the prayer of St. Paul, *That ye may approve things that are excellent, that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.*

I fear, also, lest in the eagerness of contending for the truth, any of us should lose sight of those self-denying duties of PRACTICAL GOOD WORKS proceeding from love to Christ, which will be the chief subject of inquiry at the last day. The daily workings of a living faith in fervent prayer to God in secret, in purifying the heart, in victory over the world, and especially in self-denying, self-sacrificing love to the brethren, and the aboundings of love to all men ; how unspeakably important they are !

Christian reader, we have many reasons to think that the wrath to come on the wicked is now drawing near, and the word of God leads us to expect also, that *judgment must begin at the house of God.* How should these things quicken us in the Divine life. Expect that all your Christian graces will be greatly tried. You will need every part of Divine Truth. You will need all the help of past experience and present watchfulness. Every effort will be made to deceive you. In special allusion to these times, our Lord says, *There shall be false Christs and false prophets,*

who shall show great signs and wonders, insomuch, that if it were possible, they shall deceive the very elect. Behold, I have told you beforehand. The great temptations and the great security of God's elect, are here distinctly set before us. Let us then be quickened and encouraged to all watchfulness and prayer : and abounding in all good works. Let us redeem the time. *This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God, might be careful to maintain good works. These things are good and profitable unto men.*

We shall now have, most likely to bear the cross in a far more arduous conflict than any that of recent times Christians have had to pass through. We must expect that the world will more and more show its hostility to those who will neither yield to the mockery of infidelity, nor to the fascinations of Popery, nor to the spirit of lawlessness, nor to the overvaluing of wealth, but will, at all costs and sacrifices, adhere to the word of God and the doctrine of Christ. Men of this world will *speak all manner of evil against us falsely for Christ's sake.* Blessed shall we be thus to *suffer for righteousness.* The Lord only give us grace to wait on him in prayer, and to be more bold and determined in confessing Christ's truth, and testifying his grace to all men, than ever. Let us remember to join the apostolic prayer, *O Lord, grant unto thy servants, that with all boldness they may speak thy word* (Acts iv. 29), to the primitive practice, *Many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear,* (Phil. i. 14,) and we shall yet rise above every storm that Satan or his unclean spirits can raise against us, and join our Saviour in his last triumphs over all his enemies.

Most important is DIVINE GUIDANCE ! God give us all grace to contend earnestly, but ever in the spirit of prayer (Eph. vi. 18), for the common salvation and for the faith which was once delivered to the saints, and so to bring many to the joint participation of his full glory in his heavenly kingdom. Excellent prayers are to this day used in both Houses of Parliament, before business is

proceeded with. I give the one that has a more special reference to heavenly guidance, with some slight alterations (marked by italics,) to adapt it for use in private families; hoping it may be used by some in their daily family prayers during the sitting of Parliament.*

"Almighty God, by whom alone kings reign, and princes decree justice, and from whom alone cometh all counsel, wisdom, and understanding; we, thine unworthy servants, here gathered together in thy name, do most humbly beseech thee, to send down thy heavenly wisdom from above, to direct and guide *all the* consultations *of the High Court of Parliament;* and grant that *they*, having thy fear always before *their* eyes, and laying aside all private interests, prejudices, and partial affections, the result of *all their* counsels may be to the glory of thy blessed name, the maintenance of true religion and justice, the safety, honour, and happiness of the Queen, the public wealth, peace and tranquillity of the realm, and the uniting and knitting together the hearts of all persons and estates within the same, in true Christian love and charity, one towards another, through Jesus Christ our Lord and Saviour. Amen." †

Let me, lastly, exhort all Christians now to COUNT THE COST OF BEING DECIDED FOR THE LORD; and to make up their minds to *count all things but loss*, and if need be, to *suffer the loss of all things*, to *win Christ* and be found in him. He must be a dull observer of the signs of the times who does not discern, that every thing is tending to bring out the reality and strength of men's principles, and to discriminate between *him that serveth God, and him that serveth him not.* Whatever past defects helped to occasion the late trying state of the Scotch National Church, (and none will

* Surely if the important time of the Parliament is most properly taken up with previous prayer, we may give also some added words to family prayers in their behalf.

† The sermons preached at St. Bride's, Liverpool, on the first day of the year 1843, by my beloved friend, Mr. Stewart, "On Prayer for the Outpouring of the Holy Spirit," bears so directly on the subject of this Treatise, and are so full of seasonable and edifying truth, that I gladly commend them to the attention of my readers.

be more ready to confess such than the most faithful in that Church),* who could witness, without sympathy and admiration, love and prayer for them, the firm standing on conscience and the devotedness to principle at great sacrifices, of a large part of the national clergy, many of them distinguished for zeal and piety, giving up every thing for Christian principle. God grant also that the democratic element in the movement may never in any overpower the Evangelical. God grant that an abstract Calvinism, strong in the theory of truth, full of intellect and argument, may never in any lower the Christian spirit of the meekness and gentleness of Christ, the forbearance and tenderness of the contrite heart, and the full unction of the Holy Spirit. The cool, argumentative and reasoning head, is a temptation, as well as the formal, careless, worldly spirit. The exercises of forbearance and love towards those who have only gone a certain length, and then drawn back in the movement, shew peculiarly the graces of forbearance and charity. Who can look at such trials without perceiving a loud call on us all, to examine our principles and the ground on which we stand, and whether we, at such cost, could be faithful to Christ. I doubt not that there will be an enlarged spi-

* This spirit was very remarkable and beautiful in Bradford. After praying for deliverance from Antichrist, he goes on, "Oh! that thou wouldst in the meanwhile, before thou do deliver us, open our eyes to see all these plagues to come from THEE; and other that shall come, whatsoever they shall be, public or private, that they come not by chance nor by fortune, but that they come even from thy hand, and that justly and mercifully;" and then he enters into the justice of God on account of their sins, and the mercy of God in their suffering for righteousness' sake, in order to reigning with Christ in glory. So, writing to his mother, he says, "I have always been, and am so vile a hypocrite, and grievous a sinner, God might have caused me, long before this time, to have been cast into prison as a thief, a blasphemer, an unclean liver, and an heinous offender of the laws of the realm [the world will be sure to mistake such confessions of the believer]; but, dear mother, HIS MERCY IS SO GREAT upon both you and all that love me, THAT I SHOULD BE CAST INTO PRISON as none of these, or for any such vices, but ONLY FOR CHRIST'S SAKE; FOR HIS GOSPEL'S SAKE; FOR HIS CHURCH'S SAKE; that hereby, as I might learn to lament and bewail my ingratitude and sins, so might I rejoice with his mercy; be thankful, look for eternal joy with Christ, for whose sake, praised be his name for it, I now suffer; and therefore should be merry and glad." He then calls his mother to rejoice in his sufferings, and to pray to God that he might be counted worthy to suffer, "not only imprisonment, but even death itself for thy truth, religion, and Gospel's sake." Here is the all-conquering spirit of a Christian: mighty in no carnal weapons, but mighty through God in meekness, patience, and long-suffering.

ritual blessing to ministers and members of that Church in the whole course of this severe trial of their principles. God grant it abundantly!

We may see its beginning in the statements made by faithful ministers, who have been compelled by their situations to take a public part in these trying times.* Very striking are those which have been made by Dr. Candlish on more than one occasion. His sermon, Dec. 18, 1842, addressed to students and young men, on 1 Thess. v. 21, is full of awakening thought. Well does he observe, "Men will draw off to their respective sides as the field is clearing for the combat, and they will shake themselves more and more free from all engagements and entanglements which might distract or disconcert them. The merely secular elements which have hitherto entered into the dis-

* No doubt the line of separation between the spheres of the civil and ecclesiastical authorities in their connected operations for the welfare of the commonwealth, is often difficult to be defined; but, that there is a distinct authority given of God to each is clear from his word, and from the acknowledged confessions and constitution of our country. May we all bear in mind who is the real source of all authority, and that we are all responsible to him who is the King of kings, and the real Sovereign of the earth! This is distinctly brought out in our national coronation-service, in such plain statements as these:—

"Remember that the whole world is subject to the power and empire of Christ our Redeemer. For he is the Prince of the kings of the earth, King of kings, and Lord of lords: SO THAT NO MAN CAN REIGN HAPPILY WHO DERIVES NOT HIS AUTHORITY FROM HIM, AND DIRECTS NOT ALL HIS ACTIONS ACCORDING TO HIS LAWS."

The address of the Archbishop at the enthronization also shows the concurrence and distinctness of temporal and spiritual authorities:—"Stand firm, and hold fast from henceforth the seat and state of Royal and Imperial dignity, which is this day DELIVERED UNTO YOU IN THE NAME AND BY THE AUTHORITY OF ALMIGHTY GOD, and by the hands of us the Bishops and servants of God, though unworthy. And, as you see us to approach nearer to God's altar, so vouchsafe the more graciously to continue to us your royal favour and protection. And the Lord God Almighty, WHOSE MINISTERS WE ARE, AND THE STEWARDS OF HIS MYSTERIES, establish your throne in righteousness; that it may stand fast for evermore, like as the sun before him, and as the faithful witness in heaven. Amen."

See also the 37th Article of our Church. Apart from the scriptural and ecclesiastical view of the subject, the legal difficulties were such in the present Scotch National Church dispute, that the ablest judges in Scotland have formed different judgments. It was, however, striking to see that the most opposite merely political parties united against the Church, which professes to stand simply on the Word of God. The subject deserves special attention as one of those remarkable signs of the times, indicating coming events.

Mr. Hamilton's "Harp on the Willows," while calculated to touch the heart by its Christian spirit, gives useful instruction respecting the Church of Scotland, and points out the sources of fuller information.

cussion or controversies of the Church, or of the world, will give place to what is spiritual, whether it be spiritual wickedness in high places, or spiritual faith and patience in those who wrestle against it."

Very beautiful also is his assured anticipation, "The exigencies of the times will bring all who are like-minded close together, and compel them better to understand one another. The perils of a common warfare, the pressure of a common persecution, the calls of a common duty to preach the word, to preach it freely, widely, everywhere, and at all seasons—as the only antidote to Anti-christian poison, the only salt that can save the earth, and, ABOVE ALL, THE LONGINGS OF A COMMON HOPE, EVEN THE HOPE OF THE COMING OF THE LORD ; for which the souls under the altar cry, *How long, O Lord, holy and true, dost thou not judge and avenge thy saints ?* these common ties will surely draw nearer to one another all who hold the Head, which is Christ, and whom Antichrist would fain destroy !"

The distinct separation from all merely political parties, and the distinct standing upon the word of Christ, were remarkable features in this movement. Our strength is from above ; and testimony to the truth, and sufferings for it, are our path till the return of our Lord. May his people be kept from leaning on any arm of flesh, and especially from all parties hostile to the Government of our country !

Thus powerfully, also, does Mr. Wallace, of Harwick, lay before his parishioners the character of the approaching conflict.

"God appears to be preparing, by the solemn movements of his providence, for a process of the sternest sifting, when those of you who are Christians by mere profession, will probably be separated from those who are Christians in deed and in truth ; and when the main controversy will be, not between one party and another, in regard to matters of secondary and subordinate importance, but between Christ on the one hand, and the world on the other. If

we read the signs of the present time aright, that is the very trial that is drawing near to us all; and in the course of it, we doubt not that the language of Daniel shall be strikingly fulfilled: '*Many shall be purified and made white and tried; but the wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand.*'

"For such a trial there seems to be an urgent need. In this Christian land, and for a considerable time back, all classes of men have been very much mingled together. The broad and characteristic distinction between the disciples of Christ and the men of the world have been, in a great measure, lost sight of. The enmity which God meant to be eternal and uncompromising between the seed of the woman and the serpent, has been permitted almost to die away. The world and the Church have joined hands together as if they were brethren, and the peace which the world loves has been the result. But God appears to be taking the matter into his own hands; and we understand nothing, either of the philosophy of history, or of the principles of the Bible, if his providential procedure at the present time do not lead to this result,—that a line of broad and palpable distinction shall be drawn between the men of the world and those whose lives are hid with Christ in God. The judgment and the trial seem already to be beginning with the house of God, and with God's ministers; and it is likely to be a strong sifting for us all,—such a sifting as will put every thing like neutrality out of our power, either constraining us by the fear of man, which bringeth a snare, to make shipwreck of our faith, and to cast in our lot with the men of the world who have their portion only in this life; or impelling us, in the integrity of our spirits, and in the strength of firm, unshaken, and unalterable principle, to go beyond the camp, bearing Christ's cross, and suffering its reproach."

"Nor is it likely the trial will stop with us. In all likelihood it will also pass into the bosom of your families, and unto all of you whose hearts are right in the sight of God, and who are stedfast in Christ's covenant; it need

not be surprising, though it should be felt, and felt with a bitterness not to be described, that *a man's enemies shall be they of his own household.*"

Oh that it may please God to overrule these trials for the purifying and reviving, not only of the Scotch, but of our own and all faithful Protestant Churches, that it may indeed be the appointed time for *the cleansing of the sanctuary!* Dan. viii. 14.

The Tractarian movement in our own Church, joined to the unprecedented activity of Popery, and the immense masses of the population under the contrast errors of infidelity and lawlessness, is exceedingly likely, speedily to bring before us similar exercises of mind and similar trials. Let us not mistake halting between two opinions for a peace-making and a peace-loving spirit, but remember that heavenly wisdom is first pure, and then peaceable. Let us never think to promote true peace, by clothing unfaithfulness to God and his truth, with the names of judgment and discretion. There is no judgment nor discretion equal to that of being on the Lord's side, and undergoing suffering for righteousness' sake ; and eternity will make this clear to all creation. Let us then well count the cost of being a real Christian ; all the hazards and dangers ; all the shame and cruel mockings ; all the sacrifices and heavy losses to which we may be soon exposed. But then let us look at that treasury we have in Christ Jesus to meet all this cost, and that recompence of reward, and that crown of life, which he will bestow. Let us look also at that everlasting shame and contempt to which his faithless followers will hereafter awake. Thus counting the cost, let us be assured that *the sufferings of the present time are not worthy to be compared with the glory that shall be revealed in us.* The suffering time, though very short, is the time also of cleared up evidences of interest in him, of nearness to and sweet communion with him, of full measures of spiritual joy, and of sowing most abundantly the seed to be reaped in a harvest of eternal glory. *Be thou faithful unto death, and I will give thee a crown of life.* I close then with

the admonition of our Redeemer; given to the Church, or rather, singly to each believer; encompassed with many enemies at this very time: *Behold, I come as a thief! blessed is* HE *that watcheth and keepeth his garments, lest* HE *walk naked, and* THEY *see his shame.*

APPENDIX.

I.—ON THE PROTESTANT APPLICATION OF THE MAN OF SIN, ANTICHRIST, AND OF THE BOOK OF REVELATION GENERALLY.

It was the general sentiment of the Reformers of the sixteenth century that Popery was an idolatrous Apostasy, and that the application of the terms Antichrist, Man of Sin, and Bahylon, to the Roman Church, was well founded. It is therefore here called the Protestant application. We see this sentiment in the Protestant Confessions of Faith, as I have, in other applications, shown. Cranmer at the stake witnessed it. Ridley in his farewell letter fully asserted it. Our Homilies hear distinct testimony to it. Knox of Scotland, in 1549, had his first sermon in public in St. Andrew's Church, Edinhurgh, when he preached on the seventh of Daniel, and applied the fourth empire to the Roman empire, and the Man of Sin, Antichrist, and the Harlot, to the Popes and their followers. (Calderwood's History, vol. i. p. 229.) Bishop Cox, writes to his friend Weidner, in May, 1559, "We, that little flock, who, for these last five years, hy the hlessing of God, have heen hidden among you in Germany, are thundering forth in our pulpits, and especially hefore our Queen Elizaheth, that the Roman Pontiff is truly Antichrist, and that traditions are for the most part mere blasphemies." (See Zurich Letters, p. 27.) This Protestant application of New Testament prophecy, was in fact one great and Divine weapon, in the faithful use of which God gave them that complete victory, of which we have been reaping the religious advantages which we have enjoyed in the last three centuries. We need this, as well as every other part of that armour of righteousness, which God has given us in his Word. No part of our scriptural armour can be safely slighted.

The strenuous efforts of many, not merely among Papists, but among Protestants, have heen recently directed against this applica-

cation. The sophistry has indeed been ably met in various ways. See the writings of Faber, Cuninghame, Woodhouse, Habershon, and others; and see, especially, Mr. Faber's Provincial Letters, as to the year-day, and my friend Mr. Birks's 'Elements of Prophecy.' Mr. Palmer (who has manifestly not studied the subject deeply, for he makes several palpable mistakes, and his statements are hesitating, suppositious, and doubtful, pulling down without building up) has given in a Supplement to his Treatise on the Church, his answer to objections from prophecy against his theory, in which he endeavours to set aside the general Protestant interpretation. The writer has been chiefly indebted to a friend for the remarks on Mr. Palmer's Supplement.

He misrepresents this interpretation by supposing that those who hold it, consider the visible Churches of Christ as wholly apostate for 1260 years. Few will deny that those Churches in the middle ages were in some sense Churches of Christ, as visible bodies of professors not formally rejected by God. What is really maintained is that the number of true worshippers in them was small compared with others; that the main body was corrupt and idolatrous; that the Papacy and its tyranny was the centre and spring-head of those corruptions; and that those corruptions and idolatries were formally embodied in the Papal Church, after the Reformation, by the Council of Trent. Before that time, in the view of prophecy, they were corrupt, visible Churches, with an Apostasy revealed amidst them. Since that time, they are apostate Churches, disowned collectively for their corporate and collective sin. Yet even then not totally apostate, nor entirely rejected till their last and infidel stage, when the last of God's people are brought out of them. They form the outer court, before profaned, now formally rejected, yet still having a time of long-suffering, like the Jews after the day of Pentecost.

Thus the prophecy gives us three views of the Roman Catholic Communion. First, as a visible Church militant, an agent of Christ, victorious, and then gradually corrupting. (Rev. vi.) Second, the Papacy, an Apostacy growing up within it and gaining dominion over it. (Rev. xiii. 11—18.) And, third, faithful Christians: true though weak believers, some of whom remain in it to the last. (Rev. xviii. 4.)

Mr. Palmer argues that the view, that the true Church of Christ was for 1260 years to be a little flock, while the visible Catholic Church was to be given up to Gentile abominations, rests entirely on the assumption that the 1260 days of the prophecy are to be understood figuratively as years. The reverse is rather the case, and the interpretation of the times rests on that of the symbols and context.

Many have held the application to the middle ages and the Papacy, who do not hold the year-day, as Vitringa, Bengelius, Roos, and others. The view rests on many classes of arguments; and those drawn from the mystical meaning of the dates, though strong themselves, are not the simplest or strongest. The main classes of argument for this view of the Apocalypse are as follows:—The application is established—

1. By the date of the Apocalypse, and its continuity from the Ascension of Christ, chapter v., onward. Our Lord says, *The things must shortly come to pass.*

2. By the symbolic character of the whole. How could the first and second woes be taken literally? and since they are symbolical, the harmony of interpretation requires that other parts be thus viewed.

3. By comparison with Daniel vii., each fixes the other to the times before and following the division of the Roman empire.

4. From the symbols themselves plainly applying to the Christian Church.

5. From the related types. The parallel is double; to the times of Elias, and to our Lord's own death and resurrection.

6. From the historical reference of the two first woes, almost the clearest part of the prophecy.

7. From the mystical dates themselves.

Mr. Palmer says, the weight of authority is altogether opposed to the figurative interpretation of days for years. It is important to weigh authorities before we give credit to their names. In the interpretation of prophecies take four conditions; that they be spiritually-minded, dispassionate, and diligent students of the prophecy, and have lived when the facts were before them by which to judge; and then there is no balance between them. The Fathers are here excluded by the last condition; and the mere critics, as Michaelis, Bertholdt, and Scaliger, by the first. To allege the Fathers here is a mere blind. On the view of those who maintain the mystical meaning, one Divine end in so wording them was, that the delay of his coming might not be prematurely revealed. How then should the Fathers have viewed them but as literal! Yet, in fact, the year-day was recognized as early as the sixth century, in places where it did not interfere with the hope of Christ's speedy Advent. Bengelius and Roos adopt strongly the application to the Papacy, and Bengelius views it as strictly demonstrable. Let it be remembered that all truth requires a fit soil on which to take root; and God will not throw away his more hidden treasures of truth on frivolous or sarcastic minds. *The meek will he guide in judgment.*

Nothing can well be a greater misrepresentation, both of the pro-

phecy and of the Protestant interpretation, than to say, that by the application of the ten-horned and two-horned beasts to the Papacy and the Churches subject to it, the whole of Christendom for many ages is virtually consigned to damnation. There is a strange omission of that last part of the verse, (Rev. xiii. 8,) on which all its force depends,—"All that dwell upon the earth shall worship him" (the beast:) and then St. John adds, "*whose names were not written in the book of life of the Lamb slain from the foundation of the world.*" There is, then, a book of life, and names written in it, and these do not worship the beast and do not perish. It is utterly false to say, that if the prophecies are applied to the Papacy for 1260 years, 'therefore all the members of the Roman communion, all our own forefathers, all the whole body of western Christendom for many hundreds of years before the Reformation, are in a state of damnation.' Surely it would be better first to inquire what God says, and then to receive his word and profit by his lessons, rather than first to inquire what is pleasant and smooth to believe, and then to set aside his word and turn it to our own views. It is not judging others to accede to God's judgment in his word. But there are most important exceptions to the perishing which are wholly left unnoticed;—all the saints who keep the word of God; all the company who follow the Lamb; all who worship God in the spirit, and obey God rather than man; all the woman's seed within those visible Churches, and all the measured worshippers separated from them.

The other objections are the old ones of Bossuet, and Jesuit writers, which have been answered by Cressener, Faber, Cuninghame, and others. Oh! that this blessed book, on the study of which God has twice pronounced his blessing, were indeed more generally considered and attended to. It is the main guard and Divine preservative against all the errors of the last days.

I fully admit the real difficulties to the just understanding of this book, and that, increased as they are by the differences of its expositors, they present formidable obstacles in the way of Christians in general. This was to be expected in the last, the most mysterious and the most heavenly part of Divine truth. Consider what this book really is, a revelation *given to Jesus Christ, to show unto his servants things which must shortly come to pass*, till the time when *he cometh with clouds, and every eye shall see him.* (Rev. i. 1—7.) It is that account which God thinks the most just and accurate relation for our use, of the chief events which take place on our earth, from our Saviour's ascension to his return; the unveiling of the hidden actings for his Church, of that Lord to whom *all power is given in heaven and in earth.* We have here, then, a Divine guide to the true meaning of the

history of the past 1800 years; as well as a just and true instruction of what is yet to take place. How infinitely superior must this be to all the ideas that unaided man has been able to give of the philosophy of history! Here is the true key to all history. We have here, however, not merely a philosophy relating to temporal and earthly politics, but a philosophy (to use so feeble a word) relating to all worlds, heavenly and earthly, and beneath the earth; to all times and through all eternity; the thoughts of God on what is past, and what is to come, as to the spiritual and eternal interests of all immortal beings. What wonder then, if such a revelation rises above the highest thoughts of the wisest and best of men. We shall all be learners here to the very last, and perhaps through eternity, learn and teach to others what we learn. Very much remains yet to be done to enlarge, and modify, and strengthen, perhaps the best and soundest interpretation even of *any part* of this book.

This will not be done by setting aside all that has been taught hitherto, but by learning, enlarging, and confirming every just application of each part. The whole of the history of Christian nations shall pay tribute to a just interpretation. Volumes may yet be published, before that interpretation becomes the settled possession of the Church, or before all its rich stores of Divine truth be exhausted. The real good effected by those who have sought to set aside past interpretations I would not deny, so far as it has cleared away much false exposition, and compelled men to a deeper research, and so is bringing out a fuller establishmeut of all just application. It is only by degrees that any can hope to arrive at full assurance of understanding. But if the agreement of interpretations, and the concurrence of views in interpreters, rather than their differences, were more sought out, there would still be found a large amount of truth at which, in the most important points of the book, a considerable number of the most able expositors have generally arrived. The analogy of scriptural prophecies and types furnishes also a material help. The Revelation is full of references to the great facts of Old Testament history which furnish assistance to its meaning, and the whole book is but the larger and more minute opening out of the prophecies of Daniel and of the New Testament.

A beginner should commence with carefully studying the clearer book of Daniel, and then this book itself and its many references to the Old Testament, and the prophecies of our Lord, and those of his apostles. He might begin human writings with such solid groundwork as Davison lays in his "Tenth Discourse of Prophecy," or with Hurd's "Introduction to the Prophecies," (to a late edition of which, published by Rickerby, the author prefixed prefatory remarks.) Mr.

Cuninghame's "Exposition of the Apocalypse," without concurring in all his arrangement or in some of his minor details, would then lead the way to other works.

The progress of sound interpretation has been encouraging. The Reformers recognized, with scarcely an exception, the application of Babylon to Papal Rome. The English expositors, *Brightman* and *Mede*, above two hundred years since, opened the way to a more correct exposition, though they discerned not the true symmetry of arrangement. *Cressener's Demonstration and Judgments* have much illustrative learning from the Papists themselves. *Daubuz* is full of learning, abounds in illustration of symbols, and often well illustrates both the figure and the prophecy. *Vitringa* still more fully developed the scriptural references, and the meaning of the various symbols, in which he remains pre-eminently useful. He directed attention to the remarkable type in the siege of Jericho, a most useful key to the whole book. *Bengelius*, though mistaken as to the chronology and later application, opened out many fields of devout and useful thought, and has been specially useful on the continent in keeping alive attention to the progressive fulfilment of its prophecies. *Sir Isaac Newton* has useful information. He and *Bishop Newton* followed much in the steps of Mede. Dean *Woodhouse*, with *Vitringa*, happily returned to the earlier view of the sealed book, as relating to the whole history of the Church from the beginning to the return of our Saviour. *Mr. Faber* by his discursive and enlarged learning called the general attention of divines in this country to prophecy, and brought out more distinctly the fulfilment of the earlier vials in the French Revolution, and also manifested the Calendar of the Times. *Mr. Scott*, *Mr. Pearson*, and *Mr. Gauntlett*, trod in the steps of Bishop Newton; Mr. Gauntlett applying the vials to the French Revolution. *Habershon* is useful in chronological prophecies, and on the Revelation; and *Mr. Brooks's* "Elements of Interpretation" is full of instruction on the general view of prophecy. *Mr. Cuninghame* is, on the whole, the most useful in particular application of the prophecies, and *Mr. Frere* has most cleared up the arrangement and divisions of the books. A recent work, *Studies of the Apocalypse*, and another by *Mr. Rogers*, have many just applications of this prophecy. No interpreter, in short, seems humbly, devoutly, and diligently to have studied this book without having had a measure of the promised blessing. My friend *Mr. Elliott's* book, is full of critical and historical information, and brings out distinctly to the Church the application of the tenth chapter to the Reformation, and of the slaying of the witnesses to the period before the Reformation, and of the vials to the French Revolution, and establishes the truth of the year-day, and furnishes

a vast amount of useful illustration; making it an important farther aid to just interpretation. It offers a new theory of the four first seals, fortified by many important arguments, though I must say I have not been convinced by them. Many other valuable interpreters might be mentioned. My friend *Mr. Birks'* "First Elements of Sacred Prophecy," and his "Four Prophetic Empires," and another forthcoming volume on Daniel, are peculiarly valuable guards against false exposition, and a satisfactory guide to the true interpretation of prophecy on the various parts of the subject which the works embrace.

I abstain from noticing writers either of older or modern date, who have sought the fulfilment of this book in the first history of the Christian Church. A specimen of the excess to which such an attempt leads, may be seen in Mr. Stuart's "Hints on the Interpretation of Prophecy," just published in America. The darkness on this subject of a mind full of critical talent and learning, and its incompetence to enter into the deep spiritual truths and glories of this book, are painfully manifested. *Mr. Stuart* has since greatly, in my mind, strengthened the above painful view of his writings by his elaborate *Commentary on the Apocalypse*, in two vols. 8vo. I have read it with deep sorrow of heart to see so much talent and learning so strangely perverted, and with so little awe of the word of God. In his admiration of the research and talents of the German Neological critics (many of whose follies he well exposes); and in his endeavours to bring the most foolish impostures of early days to illustrate his object, he has brought out a work full of refined useful criticism and fancied exegetical perfection of judgment, with a contemptuous scorn of interpreters like Mede, Vitringa, Bengelius, and Woodhouse, not to speak of living writers. But it is an affecting exhibition of the length to which verbal criticism may be carried, to throw doubt upon every thing, and make any thing or nothing of the word of God, while charging far sounder and better expositions as theological romances.

Admitting that the coming and the completion of the kingdom of God are the great objects of this book, he supposes all to the nineteenth chapter inclusive, to be fulfilled in the overthrow first of Jewish and then of Pagan persecutors, and especially of Nero. He farther supposes that a mere distant back-ground view is given of future enemies before the final triumph. For this end he has to cast aside, with vast efforts of that necromancy, of which Neologists are so fond, CRITICAL EXEGESIS,—all the clear evidence that the Apocalypse was written in the reign of Domitian, long after the death of Nero. It is a strained, unsatisfactory, and obscure exposition. The information,

gathered together, and its criticisms will not however be without use to those who have spiritual light to discern things that differ. Like the ploughing and harrowing of fallow land, it may lead to fuller and better expositions hereafter. It shows us also the value of such a book as Mr. Elliott's. Mr. Stuart has been much infected by the Neological malaria, yet his work will I trust strengthen the watchfulness of English Divines, and increase their aversion to its vain dreams, empty speculations, contradictory theories, and irreverent treatment of the inspired writings. Mr. Stuart often exposes and justly condemns those infidel writers who suppose their learning will justify their most rash treatment of God's own word. But I cannot imagine any adequate advantage in bringing forward, even for the purpose of refuting them, all the weaknesses and silly fancies of German Neologists, which would soon have sunk by their own folly. Mr. Stuart's book as to the highest object of a Commentary, the elucidation of the Divine Mind through a learned critical Commentary, I cannot but consider to be a complete failure. Professor Lee, in his Preliminary Dissertation prefixed to *Eusebius's Theophania*, has attempted to support the same unsatisfactory scheme of interpretation, and the reader may there see what can be said for it. His reasoning is to me most inconclusive and insufficient. I forbear to notice also, generally, the opposite errors of those who wholly casting away former interpretations, consider the whole as yet unfulfilled, and so virtually frustrate the double promise of blessing given to those who have studied this book. They are wholly inconclusive and unsatisfactory to my mind.

"*Govett's Revelation*, Literal and Future," follow the unsatisfactory course of the futurists, which has been already so fully answered in Mr. Birks's Elements of Prophecy.

The plough is indeed now turning up the whole fallow land of prophetic interpretation, as hitherto generally received; but it will only lead to a closer study, and the bringing forth of deeper and fuller views of the rich treasury of wisdom contained in prophecy. It will not, I feel assured, set aside all past views, but it will modify and correct them, place them on a firmer basis, and tend to elucidate, harmonize, strengthen, enlarge, and confirm every just application. And in these respects, the Futurists as well as those who have preanticipated the fulfilment, will have rendered real services to the Church of Christ. The decided scriptural objections which several of them have to Popery, and their general Protestant principles, must also be fully recognised. The Papist will not find in these, advocates for their abominations, though they acknowledge not the scriptural predictions of them in this book, as applying to Rome.

They have also done the Church this service,—they have directed attention to the full manifestation of Antichrist yet to be exhibited. The open revelation of that wicked, or the lawless one, (2 Thess. ii. 8), has yet to be still more fully accomplished, as we may see in many parts of the Old Testament, and in the 19th chapter of the Revelation, as well as in other parts of the New Testament; and well it is that Christians should be prepared for standing against all his deceptions. The sentiments in the last "Quarterly" are so striking that (without expressing entire concurrence in them) I quote them:—

"An Antichrist does not mean an enemy, different and opposed in all outward forms, but a mock and spurious image of the true Lord, professing to be Christ himself; veiled in a garb like his; calling himself Christ, and surrounded with the attributes of Christ; and in this way denying Christ, and refusing to acknowledge his history and his power. And such a power cannot come, except in the form of Christianity and with the name of a Church, and such is the exclusive pretence of Popery at the very time when it is violating, by its exactions, the fundamental laws both of Christianity and of the Church.

"It is to be a single individual, not an individual apart from an organized society of men, for such a being must be powerless, without aid and instruments to magnify the range of his reason and of his faculties, so as to embrace an empire; but it must be *a society* thoroughly absorbed and concentrated in the hand of some one man, before whom all resistance is powerless, to whom all wills are subdued; who can see with a thousand eyes of dependent spies as clearly and as certainly as with his own; who can move the arms and limbs of marshalled hosts with the same precision as his own body; who can hear a whisper at the extremity of the globe by means of his dispersed reporters; whom no tongue dares to malign, no heart to disobey, no obstacles to impede; who has so organized his ministers and servants, setting spy against spy, and ruler over ruler, that no movement of independent power can arise without its being instantly crushed; who knows the very thoughts of the hearts of all his followers; who can send them as he will to the most distant regions, exacting from them an unmurmuring obedience; fascinating them as by a spell, to take pride and delight in their chains; and distributing to them their several functions with an unerring insight into their peculiarities of character and talent; who, moreover, can so frame the minds of men to his own standard, and mould them to his will by the process of education, that his own image shall be everywhere reflected in them; who stands alone in the plenitude of power, when all other authorities have been destroyed in the collision of popular turbulence;

and, who, when the whole world has bowed down before him, and he has trampled for a short space on the necks of kings, and bathed himself in the blood of saints, shall be cast down suddenly and awfully by the presence of Christ himself. And if an organization ever existed, or could ever be imagined, completely realizing such a fact, entirely absorbing a whole enormous community in the person of a single individual, and giving to him this temporary omnipotence, it is the fearful society which has arrogated to itself exclusively the name of CHRIST; and which having in the nineteenth century been resuscitated as the express servant and instrument of Popery, is its true organ and representative,—THE CONSTITUTION OF THE JESUITS."

Michelet thus describes the claims of the Jesuits. It is a striking illustration of 2 Thess. ii. 4.

"*God hears you*—hears you through me; through me God will answer you." Such is the first word—such is the literal copy. The authority is accepted as infinite and absolute, without any bargaining as to measure. "But you tremble, you dare not tell this terrible God your weakness and childishness. Well! *tell them to your father:* a father has a right to know the secrets of his child; he is an indulgent father, who wants to know them only to absolve them. He is a sinner like yourself; has he then a right to be severe? Come, then, my child, come and tell me what you have not dared to whisper in your mother's ear; tell it me, who will ever know?"

"Then is it amid sobs and sighs, from the choking, heaving breast, that the fatal word rises to the lips; it escapes, and she hides her head. Oh! he who heard that has gained an immense advantage, and will keep it. Would to God that he did not abuse it! It was heard, remember, not by the wood and the dark oak of the Confessional, but by ears of flesh and blood."

In another place he farther illustrates these assumptions.

"If there be in this world an occasion on which we may become mad, it is this—The thought of the man who has reached this point, in whatever humility he may cloak himself, is that of the pagan: 'Deus factus sum!' I was man, I am God! More than God. He will say to his creature, 'God has created you so, and I have made you another person; so that, being no longer his but mine, you are myself, my inferior self, who are only to be distinguished from myself by your adoring me.'

"Dependant creature, how could you have helped yielding. God yields to my word when I make him descend to the altar. Christ becomes humble and docile, and comes down at my hour, at my sign, to take the place of the bread that is no more.* We are no longer

* Origen thinks that the priest must be a little God, to do an act that is

surprised at the furious pride of the priest, who, in his royalty of Rome has often carried it to greater extremes than all the follies of the emperors, making him despise not only men and things, but his own oath and the word which he gave as infallible. Every priest being able to make God, can just as well make odd even, or things done things undone, or things said things unsaid. The angel is afraid of so much power, and stands back before this man respectfully to see him pass." *

The entire past and early, as well as the entirely future fulfilment of the Revelation, are far from being modern ideas. They have been entertained by learned Romanists. Some, like Alcazar, maintained the past and early fulfilment, and some, like Ribera, regarded chiefly the future. Grotius and Hammond, among Protestants, first endeavoured to set aside the general Protestant application, and confine the prophecy to the earlier times of Christianity. Cressener, in the preface to this book, on "The Judgments of God on the Romish Church," answers the Grotian argument from Romanist writers, and traces it to Porphyry. Some modern books might have been spared, had older expositions and answers to their arguments been known. I am persuaded that the true interpretation takes both parts,—the commencement of the prophecy from the beginning, and the yet future fulfilment of its later predictions, and joins the intervening space with the continued fulfilment of its progressive visions by all the past history of Christendom, step by step, from the beginning to the return of our Lord and his millennial and everlasting kingdom.

It was remarkable, considering his position in the metropolis of the first Protestant nation, that the Bishop of London (the revered and beloved Porteus,) shortly after the commencement of the French Revolution, seems to have seen and announced, as bishop, the just application of our Lord's prophecy, (Matt. xxiv. 29,) and, by consequence of the sixth seal, to that period. In his charge of 1794, he thus spoke of it:—"The present times, and the present scene of things in almost every part of the civilized world, are the most interesting and the most awful that were ever before presented to the inhabitants of the earth, and such as must necessarily excite the most serious reflections in every thinking mind. Perhaps all those singular events to which we have been witnesses, unparalleled as they are in

beyond the power of angels. See Fichet, p. 615. If you require a more serious Jesuit than Fichet, here is Bourdaloue—"Though the priest be in this sacrifice only the subject of Jesus Christ, it is nevertheless certain, that Jesus Christ *submits to him* that he *becomes his subject*, and renders him every day upon our altars, the *most prompt and exact obedience*."

* See Michelet's Priests, Women, and Families.

the page of history, may he only the beginning of things,—may he only the first leading steps to a train of events still more extraordinary; to the accomplishment, possihly, of some new and unexpected and at present, unfathomable designs, hitherto reserved and hid in the counsels of the Almighty. Some we know there are who think that certain prophecies hoth in the New Testament and the Old, are now fulfilling: that the signs of the times are portentons and alarming; and that the sudden extinction of a great monarchy, and of all the splendid ranks and orders of men that supported it, is only the completion in part of that prediction in the Gospel, that *the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven*, before the second appearance of the Messiah to judge the earth; all which expressions are well known to he only figurative emblems of the great powers and rulers of the world, whose destruction, it is said, is to precede that event. As to myself, I pretend not to decide on these arduous points; I pretend not to prophecy or to interpret prophecy. Nor shall I take upon myself to pronounce whether we are now approaching (as some think) to the millenuium, or to the day of judgment, or to any other great, and tremendous, and universal change, predicted in the sacred writings. But this I am sure of, that the present unexampled state of the Christian world is a loud call upon all men, hnt upon us ahove all men, to take peculiar heed to our ways, and to prepare ourselves, as well as those committed to our care, for everything that may hefal us, he it ever so novel, ever so calamitous." All the suhsequent events, from 1794 to 1815, tended to confirm Bishop Porteus' solemn warning, and the pause in judgments since was clearly predicted in the holding of the winds described in the continuation of the sixth seal, in the seventh chapter of Revelation, as well as in the predicted locality of the sixth vial. It is therefore applicable, with increasing strength, to us at this time.

After weighing, as well as I could, other systems of interpretation, and all that I have seen against it, I adhere to the idea that the siege of Jericho is a type of the plan of the Revelation—to the distinctive and parallel concurrence of the three first visions—the seven seals—the seven trumpets,—and the Church, with its seven angel-messengers; issuing in—the seven vials—the fall of Babylon—the appearing and kingdom of Christ, and finally—the heavenly Jerusalem.*

* *Visions parallel in time.*—(1.) The Seals, v.—viii. 1.—(2.) The Trumpets, viii. 2,—ix.—(3.) The Church, xii—xiv.

Visions consecutive.—(4.) The Vials, xv, xvi.—(5.) Fall of Babylon, xvii.—xix. 9.—(6.) The Judgment, xix. 10,—xxi. 8.—(7.) The Heavenly Jerusalem, xxi. 9; xxii. 7. See the Seveuth Edition of my Practical Guide to the Prophecies.

It is most encouraging to know that a greatly revived attention is now paying to the whole subject of prophecy. We may hope much from such fresh studies, if cautiously conducted with prayer and scriptural knowledge, and full use of past exposition and experience, and with the advantage that the progress of events has now given to the student. It will he our light in the darkness through which the Church has yet to pass.

II. Present State of the Greek and Eastern Churches.

The blessedness, duty, and glory of the Protestant Church is everywhere to testify against error and idolatry, and everywhere to maintain in the face of the whole world the Gospel of the grace of God. The distinction between the Greek and the Roman Churches is clearly unfolded in the book of Revelation, and the dead state of the Churches in the third universal empire of Daniel, under the fiery, destructive, and exterminating doctrines of Mahomedanism, almost without a name to live, without spirituality or real life, is expressly predicted: *By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.* The letter of recommendation from the Archbishop of Canterbury of Bishop Alexander to the Prelates of the ancient Churches in Syria, dated Nov. 23, 1841, shows that we need more information to he preserved from unholy alliances with these churches; and I therefore judge it right to add extracts from a work of authority now in circulation in the Greek Church. They have been furnished by Mr. Gobat, through Dr. Crawford. Mr. Gobat says of them:—

'I send you some extracts from the doctrines of the Greek Church, as contained in a book written by the late Patriarch of Jerusalem, Anthimos. You will see, as you already know, that there is very little difference between the Greek Church and the Church of Rome. It may he said, that both Churches have kept a shadow, at least, of almost all the doctrines of Christianity; but first such doctrines are weakened and darkened in the way in which they are set forth; and, secondly, they are, as it were, buried under the mass of errors and nonsensical ceremonies. I have translated every passage as literally as possible; the meaning I believe, is strictly correct. It might he said that the book from which these extracts are taken, being the production of an individual, cannot he considered as a standard book of the Greek Church; but, first, the author is a patriarch, and though the Greek Church have not pushed the doctrine of infallibility so far as the Roman Church in theory, in practice

they consider their patriarchs almost as infallible: secondly, all those who are acquainted with the Greeks are aware that these doctrines are the doctrines of the Greek Church. At any rate this book is a standard book to the members of the Greek Church in Syria and Palestine, for they consider the author as a saint."

"*Extracts from a standard Work of the Patriarch of Jerusalem.*

'"When Paul says, it is God who gives to will and to do (Phil. ii,) he only means to say, that God gives to all men alike the power of *willing* and of *doing*, but as for the particular will or action, whether good or bad, it does not depend upon God, nor does he give it. The *will*, in general, belongs to nature, and is therefore from God, but to *will good or bad* is not from nature; it is the consequence of a free choice. What belongs to nature is from God; what does not belong to nature is from man. When man, by his own power, wills or does that which is well-pleasing unto God, then God helps him to increase and to perfect his will.' [In all these chapters the author rejects constantly though indirectly, the influence of the Holy Spirit upon the will of man.]

'"Miracles continue to be wrought in the orthodox Church. As the healing of the sick by the prayers of the priest, and the imposition of their hands; the casting out devils; the sprinkling of holy water, preserved, against its nature, from corruption and bad smell; the keeping of the bodies of the martyrs for the faith, free from dissolution, and the good smell proceeding from their holy remains; the miracles wrought by the limbs, the bones, the sepulchres, and the images of the saints; the anointing with the oil of their candles healing diseases, . . . all this proves the truth of our faith."

'"Our Church takes the greatest care of the dead, offering up prayers and supplications to God for them, as she does for the living, and this in the assurance of hope and faith."'

'"There is no day with us without a name, or a festival, or a remembrance [of some saint or other.] And as for the holy prophets and the just who arose formerly with light among the Hebrews, we know every one of them, and the day on which he died, better than they do [the Jews]: this also is a proof of the truth of our faith."'

'"It is not lawful for the priests to marry after they have been ordained."' [Nor can a married priest rise above the lower rank of the clergy. The very idea of a married bishop is an abomination to the members of the Greek and other Eastern Churches.] '"The word *priest* is taken from the Hebrew כֹּהֵן and means sacerdos."'

'"The Christian sacraments are seven: viz., baptism; the unction with meron [chrisom]; the holy eucharist [lit. offering]; ordination; penance; the prayer of holy oil [extreme unction]; and matrimony. Why are there seven sacraments, neither more nor less? Because God the Creator and Preserver of all things is known as three persons; and as for the creatures, he has made them from four elements after having brought the elements to being out of nothing; now the three and the four make seven; for this cause the sacraments are also seven, which sanctify the two parts of man, the intellectual and the material. Baptism, chrism, and the eucharist are absolutely necessary to every one, in order to obtain salvation and everlasting life, which is impossible without these." "Without a priesthood there can be no sacrament." [The two last sentences without restriction.']

'"Baptism consists necessarily in being immersed in the water, as many saints have said, and it is called Divine baptism, regeneration, a new creation, purification, enlightening, sonship by adoption, a gift, sanctification."

'"Those who have not been immersed in the water are not baptized at all; and those who do not dip three times, are transgressing the commandment of our Lord."'

'"O that we might be made worthy of the kingdom of Christ, by the mercy of our Lord and God Jesus Christ, and his love to man, by the means and intercession of his pure Mother Virgin, and by the prayers of all the saints."'

'"The eucharist is a Divine power, acting by means of orthodox priests, who change, by transubstantiation, the bread and wine into the body and blood of Christ by means of holy petition."'

A missionary who has seen much of the Greek and Eastern Churches in the last ten years, in a personal residence among them, has given me, as the result of his experience, the following information:—

'A late most able Greek writer, who used all his influence to reform the Greek Church, declared, that the Greek clergy have only been wanting in the power, not *the will*, to run into all the *errors and extravagencies* of the Western or Roman Church. The Greeks, with fewer exceptions than among the Romanists of enlightened and true piety, may be divided into Infidels, or unbelievers, formalists, and bigots. The mass of the people among the Greeks know hardly of any other religion than the observance of their fasts, which are only a change of food; their ceremonies, such as making their cross in their peculiar way, with three fingers signifying the Sacred Trinity; *visiting* or *making Pilgrimages* to certain saints or pictures and places highly reputed for their sanctity; *offering* various articles

to these saints, as sometimes a gold or silver head, or the like, or merely some ornament which is hung around the picture, &c.; *praying* to them as their intercessors, invoking them even to save them, particularly the Virgin Mary, whose name is constantly upon their lips. When they wish to thank you for any kindness shown to them, they generally say, "η παναγια," 'The All Holy save you or bless you," They entreat her often to *command* her Son to do this or another thing for them. They have saints for *certain diseases*, &c.; hurn a lamp in their houscs before the picture of the Virgin Mary; make their cross before it, and consider it quite a misfortune should this lamp he extinguished hy some cause. They lay the Virgin's picture *under* or *above* the head of dying persons, pray to her that she would receive the soul, &c. In the Churches they cross themselves frequently, and *bow* their heads at certain portions of the Liturgy, which is read not only in an unknown tongue, hut in a hurried manner, so that one who understands even the ancient Greek cannot comprehend what the priest utters. Very often you see a person walk round to all the images or pictures, and kiss every one of them. But that the real picture might not be soiled, hy the many kisses which are lavished upon them, they have a smaller and less expensive picture hung underneath the large one of the same saint, which they kiss instead of the other. And these are often dirty in the extreme from the kisses. Then, to avoid graven images, for which they blame the Roman Catholics severely, they make a cast or mould of some composition, into which, when become hard, they heat a sheet of silver or gold, and then put it upon a picture to form the head or the complete bust; and thus they think they escape the breaking of the second commandment. With reference to reading prayers, I must just add, what the author before alluded to has said; he writes "I know a priest who had arrived at such a rapidity, or (as he calls it ironically) high accomplishment, in reading prayers that his voice resemhled more the shaking of a saw upon a hard hlock of wood, than that of a human heing." They have prayers for the dead, and a variety of other superstitions, which is impossihle to describe in a hurried letter. Now, these kinds of superstition, the *more enlightened and educated* despise, and therefore many of them hardly attend to religion at all, or sometimes, only hecause they do not wish to appear altogether downright Infidels. The tyranny of the priests, particularly the higher order, is great, and their lives are had sometimes in the extreme. The sin which hrought down God's vengeance upon the heathen of old is, alas, very prevalent among them.

'It ought to he added that the above hasty remarks apply more immediately to the Greek Church as existing in Turkey, where the

priests have very great power over the minds of the common people, which is not the case in Greece. A fair beginning had been made towards an amelioration of the state of things among the Greeks in Turkey. The Scriptures were widely circulated and gladly received and read, and schools established which gave very general satisfaction, till the jealousy of Russia being roused by the results of these operations, influenced the higher clergy of the Greek Church, who rested not till they had succeeded by all manner of threats in reducing the common people to their former state of blind submission to them.

'However, though they have succeeded in stopping the circulation of the Scriptures and closing the schools, the seed which has been sown has already in various ways brought forth fruit, and will yet produce fruit to the honour and glory of God.

'The Armenian Church, though likewise deeply fallen, and her clergy in a very low condition, has in several instances made a noble exception from that of the Greeks; there is a spirit of inquiry in many of her members; nay, at Constantinople, Nicomedia, Broosa, &c., goodly numbers are hopefully converted. The same may be said of the Nestorians on the frontiers of Persia, where the missionaries are even invited by the clergy to preach in their churches.'

The Patriarch of Constantinople, like the Pope of Rome, has prohibited the vernacular Bible in the Greek Church by a circular of July 9, 1844, addressed to his bishops in these words, 'Be well on your guard that the Old Testament which has lately been translated, not being recognized by the Church, be neither bought, sold, nor read in your diocese, any more than any other irreligious and rebellious books. You ought to hinder the Christians of your diocese from selling, buying, or reading these bad books.'

The author has no pleasure in giving this affecting statement. Much may be said to account for this condition of Churches so long groaning under Mahometan despotism. We, in Britain, might have been much worse under similar temptations. The statement is brought forward, not for their condemnation, but for the awakening of a deep compassion in their behalf, and that we may seek their salvation with all earnestness; in the hope, also, chiefly that the Protestant church of Britain may be roused to take effectual measures, by special contributions, that the Church Missionary Society may not give up its most important mission for these Churches, the Mediterranean Mission.

III. The growing Knowledge of our Reformers in Scriptural Views on the Sacraments and on Regeneration.

It is well known that our martyred Reformers were gradually delivered from the corruptions of the Apostacy of Popery, and, by degrees, also gained clearer knowledge respecting the great truths of the Gospel. We may see this very distinctly in the growing clearness of their views on the true character of the sacraments, as stated in public formularies and in different editions of our Liturgy, and of Articles of our religion. Papal or questionable doctrines were laid aside more and more; and there was a nearer approach to the simplicity, and yet fulness, of the doctrines of the Holy Scriptures.

It is a painful part of the present movement, both in our own Church and the Scottish Episcopal Church, that there should be a return to the darker and more papal views which our blessed Reformers, in their riper knowledge deliberately renounced. We see this in the Lord's Supper, in the preference given to the first Liturgy of Edward VI. (see 'Tracts for the Times,' No 81), and in the Scottish Episcopal Church giving a primary authority to a communion service still more seriously defiled with Popish leaven. The same return is evident in the insisting upon the inseparable connexion between the outward reception of the sacraments, and the communication of grace, without reference to faith in the receiver. How careful should the Reformed Churches be, not to be entangled again in pollutions that may bring upon them heavier judgments! (2 Pet. ii. 20, 21.)

That our Reformers in their mature judgment did really object to identify the reception of outward Baptism with the saving change of real regeneration, may be fully proved by a comparison of the Articles in the Convocation of 1536 on Baptism with the present 27th Article, our Homilies, our Catechism, and our Liturgy, on the same subject. In the Articles of 1536, several acknowledged Popish errors, such as reverence to images, and praying to saints, are retained. It was a struggle between parties nearly balanced. Bishop Lloyd, the late Bishop of Oxford, in his Preface to the Formularies of Henry VIII., containing the Articles of 1536, says, 'In these formularies MANY OF THE TENETS OF ROMANISM ARE TO BE FOUND, WHICH, IN THE SUCCEEDING REIGN, on a closer examination of Scripture, and under the exercise of an unfettered liberty of judgment, afforded by the more fortunate circumstances of that reign, WERE DISCARDED AS ERRONEOUS.'

In this light, a comparison of the Article on Baptism in 1536, with our present formularies, will enable us to ascertain their matured judgment on this subject.

In the Articles of 1536 it is said, "As touching the holy sacrament of Baptism, we will that all bishops and preachers shall instruct and teach our people committed by us unto their spiritual charge; *that they ought, and must of necessity, believe certainly all things which hath been always, by the whole consent of the Church, approved, used and received in the sacrament of Baptism*; that is to say, that *the sacrament of Baptism was instituted* and ordained in the New Testament by our Saviour Jesus Christ, *as a thing necessary for the attaining of everlasting life*, according to the saying of Christ, "No man can enter into the kingdom of heaven except he be born of water and of the Holy Ghost." That it is offered unto all men, as well infants as such as have the use of reason, that by Baptism they shall have remission of sins, and the grace and favour of God, according to the saying of Christ, "Whosoever believeth and is baptized shall be saved." That the promise of grace and everlasting life (which promise is adjoined unto this sacrament of Baptism), pertaineth, not only to such as have the use of reason, but also to *infants, innocents, and children*; and that they ought therefore, and must needs be baptized; and that by the sacrament of Baptism they do also obtain remission of their sins, the grace and favour of God, and be made thereby the very sons and children of God. Insomuch as infants and children dying in their infancy, shall undoubtedly be saved thereby, *and else, not.* That infants must needs be christened, because they be born in original sin, which sin must needs be remitted, *which cannot be done but by the sacrament of Baptism, whereby they receive the Holy Ghost*, which exerciseth his grace and efficacy in them, and cleanseth and purifieth them from sin by his most secret virtue and operation."

None of our opponents could wish for a fuller statement of the necessity of Church teaching, and for the identifying of Baptism and Regeneration, in plainer terms than is contained in this semi-Popish Article: but when, according to Bishop Lloyd's statement, "the Romanist tenets were discarded as erroneous," our Reformers put forth the simple and scriptural statement of our 27th Article, in 1552, which was slightly modified and corrected in 1562, and then given as follows:—

"Baptism is not only a sign of profession and mark of difference whereby Christian men are discerned from others that be not christened, but it is also *a sign of Regeneration*, or new birth, whereby, as by an instrument, *they that receive Baptism rightly* are grafted into the Church; the promises of forgiveness of sin and of our adoption to be

the sons of God, by the Holy Ghost, are visibly signed and sealed: faith is confirmed and grace increased, by virtue of prayer unto God. The Baptism of young children is in any wise to be retained, as most agreeable with the institution of Christ."

In the year 1562, the second book of Homilies was sent forth, and in the Homily on Whit-Sunday, there is a clear passage explaining Regeneration in its highest meaning, without any restriction whatever to Baptism, and inapplicable to infants.

In the year 1604, the explanation of the sacraments was added to the Catechism. In that explanation we have, in the case of infants, the distinct separation of repentance and faith (the essentials of vital Regeneration) from their Baptism; being there stated to be things which, "when they come to age, they are themselves bound to perform." Thus in the beginning of our Catechism we have the full covenant privileges of Baptism, and in the close their distinctness from those vital graces of repentance and faith, all-essential to our salvation. We may see then here the manifest growth of Divine and scriptural knowledge in our Reformed Church of England, as at present established. Regeneration, in its all-important character, is brought before us as a death unto sin, and a new birth unto righteousness; "for," to use the words of the Homily on Whit-Sunday, "it is the Holy Ghost, and no other thing, that doth quicken the minds of men, stirring up good and godly motions in their hearts, which are agreeable to the mind and commandment of God, such as otherwise, of their own crooked and perverse nature, they should never have. That which is born of the flesh, saith Christ, is flesh, and that which is born of the Spirit is spirit. It is the Holy Ghost which inwardly worketh the Regeneration and new birth of mankind—he brings them forth anew, so that they shall be nothing like the men they were before." Thus clearly and fully in our latest services, as in the latest epistle, the beautiful first epistle of St. John, full of light and full of love, the new birth is separated from the various means which God may use to accomplish it, and is brought out in its distinctness, simplicity, and purity, as the work of the Spirit of God, and the spring of all holy affections. The blessed apostle, after just glancing in his Gospel at its connection with Baptism (1 John iii. 5), seems ever after to delight in the pure contemplation of the spiritual truth.

To view, then, Regeneration in its highest sense and Baptism as *inseparable*, is a real departure from the fully-expressed, and finally corrected, sentiment of the Church of England, and a return again to the spirit of the Article of 1536. To identify the administration of Baptism with being born again, as an inward vital change, joined to

the certain salvation of the baptized, is a going back to Papal principles. Oh may we, who have been once delivered from the errors of Popery, never return back, step by step, to that from which we have been rescued! May we never lose sight of that *right receiving* of Baptism, without which our Reformers here so plainly teach us that we have not its full blessings.

The maturer judgment of our Reformers then on this subject seems to be, that where baptism is rightly received by *adults*, which right reception is always supposed, and necessarily so supposed, in the language of a common Liturgy, regeneration in its fullest sense is gratefully acknowledged to God, hypothetically on the supposition of the truth of their answers and baptism, before the congregation. While the baptism of *infants* is retained as most agreeable to the institution of Christ, yet, seeing that in the view of our Church they cannot perform repentance and faith, their regeneration *in its highest sense*, is necessarily only the language of faith, hope, and charity. Yet a relative change has really taken place. When the service leads us here, then, always to thank God for the regeneration of infants by the Holy Spirit, and account them made children of God in Baptism, it always expresses thanks for this relative change; and it does so, because regeneration is used, as in the Scriptures, for a change of state (Deut. xxxii. 18; Matt. xix. 28), and applied to Baptism. (Titus iii. 5.) On the profession of faith by the sponsors, infants are in all cases brought by baptism into this state of grace, or into a new world of covenant privileges promised to the children of believers, and which promises are sealed to them at that time; just as the Jews were by circumcision. Faith in parents (Mark ix. 23), and sponsors, and believers in general (Matt. ix. 2; Mark ii. 5; Luke v. 20), may in their highest sense realize these promises. But unbelief leaves the baptized children in that lower sense (the sense of covenant privileges) of the terms, children of God, regenerate, and the like; the use of which we have before shown (pp. 35—38) the Scriptures justify. The sense includes, as in the case of the circumcised Jew, real privileges to be grateful for, and very greatly increases our personal responsibility, but is not necessarily joined to our personally having spiritual and eternal life. In using the service, we may always be thankful for the relative change; and by faith we may rise to be grateful for the highest blessing. These covenant privileges furnish pleas in our prayers for the full blessing; they show God's readiness to grant it to us, and they furnish powerful arguments in the ministry. Bishop Hopkins, in his "Treatise on the Sacraments," has some just remarks on the use of the word regeneration in our baptismal thanksgiving, as expressive of a relative change. See also Griffith's

"Spiritual Life" on this subject, though I cannot, as he does, apply the word justification to this state.

The necessity of faith in the receiver of each sacrament was one great principle mainly insisted upon by Luther and the Reformers, (see "Lutheri Opera," vol. i. p. 716, and his Letter of Nov. 29, 1518), and it is clearly set forth in our 27th, 28th, and 29th, Articles. Our Reformers have carefully abstained from confounding justification with the administration of baptism. No statement in our Church, necessarily teaching to that effect, can be produced. The expression in the Homily, "baptized or justified" is, as we may see at the beginning of the Homily, a distinction, not an identity. Original sin was generally held to be washed away by the sacrifice of Christ in the baptism of infants who have no actual sins,—justification is in the Scripture connected with actual sins, and their removal by faith. Indeed, nothing can be plainer than our Lord's express statement, that every unbeliever in the love of God to us in Christ Jesus, be he who he may, who has come to years of discretion, and lives under the light of the Gospel, is not justified but condemned. *He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed on the name of the only-begotten Son of God.* (John iii. 18. See also Rom. x. 9—15.) May we be kept from all self-deception on this vital truth! Never may we make the ordinance, and the relative change and privilege, the substitute for the inward change and blessing, and so mock ourselves or our fellow-Christians with the form instead the power of godliness; but rather have grace to rise by the ordinance to the true enjoyment of realized spiritual blessings, using present covenant privileges as a ground of hope and a plea for them. Melancthon used the term regeneration as equivalent to conversion. He says, "If any one shall speak thus, let there be made three of regeneration or conversion, namely—repentance, or remorse and sorrow for sin—faith—and renewed obedience, he in effect says the same as I do." Mr. Scott observes—"I have never found him restrict it to baptism, or what accompanies baptism." (See his Note in the continuation of Milner, vol. ii. pp. 250, 251.) Regeneration and justification are frequently joined together in the "Apology for the Augsburg Confession," and in the "Formula Concordiæ" of the Lutheran Church; and viewing regeneration as a vital change, though distinct from justification, it is always united with it, both being marked by living faith, and joined with spiritual life. (John i. 12, 13; Rom. i. 17; iii. 24—28.)

We see, then, in the Holy Scriptures a state of external covenant privileges, called of God by the great names which point out also higher spiritual blessings. (Gen. xvii. 10; Deut. x. 16; Rom. ix.

1—5; 1 Cor. x. 2, 3; Gal. iii. 27.) We fall short of God's grace and love as set before us objectively for our faith, on the one hand, if we do not connect these covenant blessings with his ordinances; as we fall short of the truth, and of our responsibility, on the other, if we do not distinguish them subjectively from the full blessing of vital godliness, to be personally experienced for our individual salvation. (Rom. ii. 28, 29; iii. 1, 2: Phil. iii. 2, 3.) Our Reformers seem to have been guided of God to leave these services of our Church on these points as the Holy Scriptures have left the revealed doctrines upon them. Alterations, in the present state of the Church, would, I fear, be made at the loss of some part of the scriptural truth which has been preserved. The union of the visible and invisible, of the earthly and the heavenly, will to the end be the field of battle, till all the visible and earthly be redeemed from evil, and all things be made new (Rev. xxi. 1—5); but by the visible ordinance we are now graciously assisted of God to rise to the invisible grace. It is the shell in which the kernel ripens, or the chaff in which the wheat grows; but still, ordinarily speaking, it is necessary for that ripening and that growth. God give us all grace to see and admit the measure of truth on each side of this much-controverted subject; to abstain from harsh condemnation of those holding perhaps only partial truth, and to lay fast hold of vital and essential doctrines, for the salvation of men, and the building up of his Church, in their simplicity and purity.

Having given this justification of our Church services, I cannot close it, without earnestly entreating every reader to guard against imagining that he has been savingly regenerate, because he has been baptized. No delusion can be more fatal: no abuse of baptism more grievous.

IV. Present Position of the Tractarians, as stated by their Friends.

A very striking letter was published in 'L'Univers,' of 13th April, 1841, from a young member of the University of Oxford, and for the authenticity of which the editor vouches. It was republished in the 'Catholic,' of May, 1841.

It contains the following account of the state of our Church at the time, and of the Roman tactics:—

'There are at this moment in the Anglican Church a crowd of persons who balance between Protestantism and Catholicism, and who nevertheless would reject with horror the very idea of a union with Rome. The Protestant prejudices which for three hundred years have infected our Church, are unhappily too deeply rooted

there to he extirpated without a great deal of address. We must, then, offer in sacrifice to God this ardent desire which devours us, of seeing once more the perfect unity of the Church of Christ. We must still bear the terrihle void which the isolation of our Church creates in our hearts, and remain still till it pleases God to convert the hearts of our Anglican *confreres*, especially of our holy fathers, the hishops. We are destined, I am persuaded, to bring back many wandering sheep to the knowledge of the truth. *In fact, the progress of Catholic opinions in England for the last seven years is so inconceivable, that no hope should appear extravagant. Let us then remain quiet for some years, till by God's blessing the ears of Englishmen are become accustomed to hear the name of Rome pronounced with reverence. At the end of this term you will soon see the fruits of our patience.*

'Permit me to offer you, in conclusion, one or two remarks.....I aim at pointing out to them the means of harvesting the whole realm, and heaping up its fruits in the granaries of the Church. Let them labour among the Roman Catholics. Let them go into our great towns to preach the Gospel to that half pagan populace; let them walk harefooted; let them be clothed in sackcloth; let them carry mortification written on their hrow; let them, in fine, have amongst them a saint like the seraph of Assissium, and the heart of England is already gained.'

Since this, Tractarianism has made great progress towards Rome. Some of its principal leaders have actually joined openly the Apostasy, notwithstanding all their past professions of enmity, and the leaven is still working and leavening many still remaining in the Church.

Dr. Hook, in his letter upon the Bishopric of Jerusalem, thus describes the Tractarians:—'There are certainly many persons among our younger hrethren, at the present time, who are inclined to look upon our Church in the following light:—they regard the Church of England as a branch of the Catholic Church, from which, without peril to their souls, they may not recede; hut they look upon it as injured rather than improved by the Reformation; they think that if some ahuses were corrected, serious errors were introduced; they agree with the Romanists in maintaining that the Reformation was unnecessary—at all events, to tbe extent to which it was carried; and that it was conducted in a manner not to he defended upon Catholic principles. The conclusion which must be inevitahly deduced from these principles is this, that the Church of England, as at present constituted, is not the model according to which other Churches are to he reformed; that she is full of imperfections; and that we have as much to learn from Rome as Rome bas to learn from us. I believe that in this statement I have clearly asserted an opinion very extensively held upon the subject.'

Is this a time, then, for the trumpet to give an uncertain sound? Is this a time to praise and excuse the authors of such a movement? Surely faithful love to them and to all men calls for plain scriptural warning against it. Surely, if we wish to convey to our children the great blessings of the Reformation, we must lift up our voice clearly and distinctly against the dangers of the Apostasy.

Oh, that I could convince my brethren of the danger of their present situation, and lead them back to that sure foundation on which the Reformers rested? Ever since the Reformation there has been a class that have thus approached Popery without openly joining it. Thus, in an 'Exposition on the Revelation,' Dr. Goodwin, the Puritan (whose writings are full of deep scriptural thought, though with something of the severity and roughness of his school), explaining the character of having *the number of the name of the beast*, applies it to this class in his day, nearly 200 years since, in a description painfully applicable to many in this day. I quote parts of his description, as it may possibly be a guard to some against this temptation. (See vol. ii of his works, in folio, published in 1683, after his death, pp. 65, 66.)

'This number of his name seems to be a company that proceed not so far as to receive his character, professing themselves to be priests of Rome, nor to receive his name; for they do not profess themselves to be Papists, and yet are of the number of his name; that is, do hold and bring in such doctrines and opinions, and such rites in worship, as shall make all men reckon, account, or number them among Papists in heart and affection; and so, they are of the number of his name, that is, in account such, they behave themselves so as they are, and deserve to be accounted and esteemed Papists, and to aim at Popery, in the judgment of all orthodox and Reformed Protestants; and that justly, for although their professions deny it, yet their actions and their corrupting of doctrine and worship speak it to all men's consciences. The number of his name seems to the life to picture out a generation of such kind of Popish persons as these in any (even the most famous) of the Reformed Churches. Though they renounce the Pope's character, and the name of Papists, and will by no means be called priests of Baal, but boast themselves to be of the Reformation, and opposites to the Papal faction; yet do they bring in an image of Popish worship and ceremonies, of altars, crucifixes, second service, and the like, so to make up a full likeness in the public service, to that of the Popish Church. All this, not as Popery or with the annexion of Popish idolatrous opinions, but upon such grounds only, as upon which Protestants themselves have continued some other ceremonies. And as in worship, so in doctrine, they seek to bring in a presence in the sacrament of the Lord's Supper, beyond

that which is spiritual, to faith, which yet is not Popish Transubstantiation; a power in priests to forgive sins, beyond that which is declarative, yet not that which mass-priests arrogate: justification by works, yet not so grossly as in the way of Popish merit, but as a condition of the Gospel as well as faith; and many the like to these; thus truly setting up an image of old Popery in a Protestant Reformed way, even as Popery is an image of heathenish worship in a Christian way. Say these men what they will, that they hold not of the Pope, nor any way intend him, or the introducing of his religion into these Churches, yet their actions do (and cannot but) make all men number them as such; and therefore we say, they have gained that esteem at home and abroad in all the churches; and it is no more than what the Holy Ghost prophesieth of, who hath fitted them with a description so characteristical, as nothing is more like them than this of these here, who are said to receive *the number of his name*. And they doing this in a way of Apostasy from their former profession and religion, in which they were trained up, and in a Church so full of spiritual light, where God hath more witnesses than in all the rest of the Churches, and with an intention and conspiracy in the end to make way for the beast (this going before, as the twilight doth serve to usher in darkness), therefore the Holy Ghost thought them worthy of this character (in this prophecy), and of a discovery of them unto whom they do belong.'

V. Notices of Efforts made by Romanists in Syria and the East.

The following information respecting the efforts making by the Romanists in the East was communicated to me by Dr. Crawford:—

'The Church of Rome has, from time immemorial, laboured to establish her spiritual power in the East, and has had recourse to many cunning devices to allure the Eastern Christian Churches into union with herself; her success in past times has been but very partial. Since, however, recent political events have so greatly increased the facilities of communication with the East, that ever-vigilant and active community has renewed her exertions to obtain influence in those regions on a much greater scale than at former periods. During the last two years she has been continually sending missionaries of both sexes and adapted to all classes of society, into Syria, Egypt, Persia, Abyssinia, and every accessible district of Asia. One of the last acts has been the appointment of a Bishop of Babylon. (A worthy and meet counterpart to the true Church of Christ, constituting a Jew, faithful to Christ, a Bishop of the converted Jews

at Jerusalem !) A society of Jesuits from France purchased, a few years ago, a house and premises near Beyrout, to found a college for the general education of the natives of Syria; and it was lately announced that they had already above 120 pupils, and that their college was daily increasing. A French newspaper, 'l'Univers,' contained last February the following announcement:—'Alexandria, as well as Constantinople and Smyrna, is about to possess establishments of Lazarists and Sisters of St. Vincent de Paul, from France. The French Government has purchased from Mahomet Ali an extensive piece of ground for the purpose of erecting a building in which the Lazarists and Sisters of Charity may give instruction to children of both sexes.

'The Protestant communities of *Europe* have been comparatively extremely remiss and inactive as regards the East. They have but very few missionary agents there at present. The support of the cause of the Gospel in those vast regions depends at this time mainly on the AMERICAN missionaries, who within the last few years have established a great many stations there, and whose labours have been much blessed.

'The principal measure adopted is the very remarkable one of the establishment of an Episcopal Mission at Jerusalem, with a converted Jew as its bishop; but in consequence of the restrictions imposed upon it by the Turkish Government, its labours must chiefly for the present be confined to the Jews.

'And on the other hand, the Church Missionary Society is obliged by the want of funds, to withdraw its missionary agents from the East, and to give up its very important printing and missionary establishment at Malta, at the very time when, in the providence of God, a more favourable opening has been made for successful missionary exertions than at any former period.'

Never was there such a call made on Evangelical Christians, not, by their backwardness and standing aloof from the Society, to suffer such an abandonment and withdrawing of its missions. If any man draw back, God himself says, "My soul shall have no pleasure in him."

VI. PAPAL PROGRESS: INTOLERANCE AND IDOLATRY IN FRANCE: ANTICIPATIONS IN ENGLAND.

(From 'L'Espérance' of Dec. 27, 1842.)

With the New Testament in our hand, we certainly believe in the fall of Popery; but, however strange it may appear to some, we think that, previous to this final fall, Rome will once more regain her ancient power, and bear anew her saddest fruits. It is not difficult to convince ourselves that this papal reconstitution is advancing be-

fore our eyes. Jesuitry is everywhere regaining its empire; the true Christian element, the catholicity of a Fénélon, of a Bishop Sailer, appears less and less; and devotion for the Virgin prevails, amongst the most devout, above the worship of Christ. At no period has the authority, the supremacy of the fallen Bishop of Rome had more audacious, more fanatic defenders. His seat is a thousand times more magnified than the invisible throne of the Lord's grace.

Convents, brotherhoods the most fanatic, multiply with an astonishing rapidity. The lassitude of some, the ignorance of others, difficulties, ill-understood warnings, our whole social and political situation, wonderfully facilitate these gloomy conquests. Nothing was wanting to complete this papal restoration, but the re-establishment of religious orders, and of the warriors of the middle ages.

We have already seen that they thought seriously of reviving these institutions worthy of Mahomet, and as much opposed to the spirit as to the word of our Divine Master. If the Gospel condemns them, they, on the other hand, completely answer the inclinations of man's unregenerate heart, which borders as closely on fanaticism as on incredulity; they answer particularly to the military instincts of the French. Let *public opinion* pronounce for them, and we may be sure that Rome, which ever flatters the spirit of the times, will loudly demand them. One of the principal journals of the Romish Church in France has just published an article intended to recommend the establishment of a religious order of 'Porte-Glaives,' similar to the ancient Teutonic knights. The destination of this order would be Algeria, (provisionally at least, infidels at first, heretics afterwards!) and its object would be to defend and to GOVERN our African possessions. The most essential condition of this order would be that of admitting in it NO DIVERSITY OF FAITH. For the rest, here is the counsel given by General Duvivier, one of the generals of the African army:—

'If we had,' says General Duvivier, 'the strong burning faith of the Godfreys and the Bayards, *we should form military and religious orders*, who would be the heads of columns, and the military conductors of our invasion. If we had bold, vigorous, sober, believing men, like the companions of Ferdinand Cortez, they would rush on to conquest and civilization, in the footsteps of these religious orders. If we had Christian charity, rich societies would be formed, which would give the funds necessary to transport new Crusaders. Then, one may be assured, these would succeed. Certainly they would impose *pitilessly*' (we cannot admit this epithet for a truly Christian propagation,) 'their faith on the natives, but this would be one cause more of rapid success; for, notwithstanding the progress of ideas, we must not deceive ourselves, a nation which would be powerful

must have a severe discipline, and its first rule must be, *not to admit diversity of faith.*'

The words in italics are so also in the journal from which we have copied literally the preceding quotation. This journal demands also the European restoration of the Order of Malta, and the re-establishment of its sovereignty, no longer on any isle of the Mediterranean, but, above all, in the holy city which was its cradle.

We will raise our voice, however feeble it may be, against thoughts and projects so anti-Christian; yet they should not surprise us on the part of those to whom the true thought of Christ is strange, in proportion to their confidence that they alone possess it. It is well that the little flock of true disciples should know what passes, in order that in prayer and faith, they may be ready for all, even what is most unexpected. There is neither wisdom nor charity in enclosing ourselves with illusions, and shutting our eyes, before the formidable development of the reign of that enemy, who is yet more dangerous because disguised as an angel of light.

If there is anything which announces clearly the real weakness of the Papacy, in the midst of its apparent triumphs, it is the means it employs for its restoration. We pretend not to foresee crises, perhaps very unexpected, through which the Christian Church must still pass; above all, we will not decide whether the nations now subject to Rome will be able to support for a little longer period the regimen of any other religion than Christianity. One thing is very evident, namely, that Rome seems only to regain her strength by casting herself with new fury into an openly announced, idolatry, and we venture to use the term, with a deplorable boldness. We rest these reflections on the *Directions of Cardinal de Bonald, Cardinal Archbishop of Lyons, respecting devotion to the Holy Virgin, and specially on the worship of the Immaculate Conception*; and to show to what a point idolatry has reached in this document, it will suffice to give its commencement, the very first words; they are these:—

"L. S. M. de Bonald .... Cardinal Priest, Archbishop of Lyons, &c.

"When the Christian religion was born on Mount Calvary of the blood of Jesus Christ, she appeared in the world with a *countenance austere* as her language; and daughter of the Man of Sorrows, she had received in heritage only a *crown of thorns*, her hands bore no sceptre *but the cross.* But this garb would have frightened the human heart too much, if the Saviour had not given to religion from her cradle, a *companion* whose gentleness should temper her severity; whose charms should make men FORGET the rigour of her laws, and support *the weight of her yoke.* This faithful companion was, our dearly beloved brethren, *the worship of the Holy Virgin.* These two sisters,

hand in hand, descended together from the Holy Mount, to proceed together to the conquest of souls. From that time, wherever the standard of the cross was unfurled, the ensign of Mary was also seen. Jesus, in taking possession of a heart, made his mother reign there also; and these two sacred names became inseparable on the lips of a Christian, as they are in the songs of angels in the highest heaven," &c.

The Gospel, the good news of salvation for sinners, these glad tidings of great joy for all people (according to the word of the angels) has only, according to M. de Bonald, an austere countenance. The Gospel, which, according to the Scriptures, brings to the sinner peace and joy, has only, according to Rome, a crown of thorns. The Gospel which, according to the Scriptures, give us access with boldness and confidence to the throne of mercy, according to Rome, *terrifies* the human heart. And whilst Jesus tells us that his yoke is easy and his burden light, and St. John teaches us that the commandments of God are not grievous, the worshippers of Mary need something to make us "forget the rigour of this Gospel, and bear the weight of its yoke." Lastly, while the Gospel teaches us that we are under grace, and no more under the law, Rome, on the contrary, tells us that the Gospel maintains or re-establishes a law which crushes; and which renders necessary—what? the institution of *another religion*; of a companion who might soften her terrible sister.

We could have wished that M. le Cardinal would have quoted to us the part of Scripture where he finds the worship of Mary mentioned in the songs of the angels. We have, indeed, found in the Apocalypse, seven songs which are sung in heaven, but we have been able to find there no name but that of the Lamb who was slain there for us.

Roman Anticipations and Exertions in England.

The "Roman Catholic Magazine," of February, 1843, assuming the four falsehoods as four truths, (1,) that all the misery of the lower orders is owing to Protestantism, and (2) that the people of England will soon detect this, and (3) that Protestantism is a heresy, and (4) that no heresy flourishes after 300 years, ask, what if they "bethink themselves how that the ascendancy of that heresy, which plagues and vexes them thus sorely, has still to look for the completion of its three hundredth year, that fated term which no heresy as yet has been permitted to witness and rejoice! In 1559 the Apostacy of England was consummated by the united voice of her Sovereign and her three Estates. In 1859!—who is blind to the signs of the times? Yet who may dare to interpret them?" This magazine then pours forth its wishes in curiously strained metaphors, that

England may before that period "have undone the past, unthreaded the rude eye of that sharp rebellion which pierces into the very bones and marrow of her greatness, and welcomed home again the discarded faith, and with it the return of happiness." Such are the boasting anticipations of those whose predicted character it is to speak lies in hypocrisy.

The energy of the Papist, the Hon. and Rev. G. Spencer, is seen in the same magazine, in his urging the extension to England of a new Society, *the Society of St. Vincent and of St. Paul.* He says, "We have already adopted, of late years, from France, *the Association for the Propagation of the Faith.* We have begun now to enter very generally into the confraternity established at Paris, of *the immaculate heart of our Lady!* we show by these tokens that, with taking time, we are ready for every good work, and that our people know how to overcome national prejudices; and who knows how soon this new proposal from Paris may come to the same result?"

Let these statements of French Papal exertions in our country help to awaken theReformed Church of England, and Protestant Churches in general, to some just sense of our real dangers, and some corresponding exertions for the maintenance of the true faith of Christ.

Let the actual success of their efforts to this day, in many influential clergymen and laymen being seduced from our Church to join the Apostasy, show us that there is a real danger to be guarded against.

VII. The Nature of the Spiritual Conflict now going on.

The spiritual conflict now going on will become more and more earnest and intense. Dr. Pusey, grieving over the loss of Mr. Newman, speaks of the Papists obtaining him through their prayers, and we losing him through our indifference. Many have rejoiced also at the going over of such inconsistent and hollow Protestants to the Apostasy. But let us look farther. It has been our heartless Protestantism, our mere theoretic doctrine, our secularity, our endless divisions that have disgusted earnest men, and prepared the way for such apostacy. It is the devotedness of Papists to their falsehoods which wins over such men as Mr. Newman to Popery.* Protestants need to be roused. If Protestantism is to be a blessing to the world, we must have earnest self-sacrificing Protestantism. Every thing

* The Papists largely circulate their most subtle and plausible Tracts, having much truth impregnated with fatal errors of Popery. I receive such by post from time to time. The Infidels have an Infidel Tract Society, which circulates thousands of the vilest Tracts. I have one before me on "the Resurrection," a tract from Collins and Tindal, made palatable for the common people. Thank God there is a reviving zeal to meet this. My friend,

calls us to great decision of character, to living faith, abounding hope, glowing love, and fervent zeal. I have not seen any where a view that accords more with my own mind of what is really before us, than the following statement given in that very valuable Periodical "The Churchman's Monthly Review," of September, founded on the prophecies of the 6th and 7th Vials.

"The whole of Christendom, it results from the many signs around us, compared with the warnings of prophecy, will soon resolve itself into three main divisions. Popery, Infidelity, and the Gospel of Christ, are the three standards of the approaching conflict. But so many ancient barriers, national, political, and religious, cannot pass away without many eddies and currents in the wide sea of human thought. The three armies must be composed mainly of earnest, hearty followers; of those who love their own standard, and not of those who follow it by mere chance, or from the force of education alone. The two main divisions of the Church at present are the Protestant and the Papal. But while the former contains within it the purest elements of the faith, it includes also a dreadful amount of practical and deep-rooted unbelief. The Roman Church, again, however superstitious and corrupt, has elements of real life, deep and hearty, though unpurified, working within its pale. And hence, before the separation is complete, and each army marshalled under its own banner, we must expect to see multitudes, in all directions, traversing the battle-field, in whom spiritual progress, both for good and evil, will be revealed in all its most diverse, and contrasted forms."

"The reproach of Protestant Churches has been their negative faith, their want of unity, and religious coldness. Yet when infidelity would muster its followers for the day of conflict, its most eager and zealous disciples will be those who are now rearing in the heart of Papal countries. On the other hand, we are accustomed to view Roman Catholic nations as the strongholds of superstition. Yet, perhaps, it is not from their bosom that superstition will indeed receive its most vigorous champions in the coming warfare. Its leaders, if we may trust the signs of the times, will have been reared in a different school. They will be those generous spirits who, in Protestant countries, amidst the strife of countless sects, and the polypus growth of opinions, have recoiled from the sandy waste which has met their eye, and formed aspirations after a nobler unity. They will be men endued with lofty energy, but who have not yet

Mr. Brandram tells me (in Nov. 1845) "within eleven days 55,000 copies of the Bible have been sent out from the Bible Society. In Oct., 13,000 copies of the Scriptures were sent to Manchester, and they expect to want 20,000 a month soon. Arrangements were making with the book-binders for binding 5000 copies a day."

come with contrite hearts to the foot of the cross. They will thus bind all their powers of thought, their self-devotion, their deep, earnest breathings, and impulses after greatness, to build up with more skill and grace, that Babel of sensuous religion, which the word of God himself has doomed to an utter ruin."

"In the heart of Romish superstition, infidelity is nursing its most powerful champions; men prepared to cast off the whole incubus of the Christian faith, which is inextricably blended to their eyes with the worst abominations. We can little imagine perhaps, in our own land, the zeal and bitterness of hate, which Popery may now be ripening, against the very name of Christ and the dominion of God, in those who are groaning secretly under its chains. Every faculty of the soul, every kindly affection of the heart, is thus turned into a powerful ally of the heart's native ungodliness. With equal effect the divisions and religious quarrels of Protestant kingdoms, are producing a re-action of tremendous power, and they already shudder in every part at the strange and surprising apparition. States where religion is frittered down into the strifes of twenty sects, and policy degraded into a mere game of skill and chance, amidst five or six hundred votes to secure a majority; where money is the highest object of pursuit, and society is split into fragments without any bond of union; such States are the very theatre, where the Church system of the middle ages will obtain zealous admirers who can almost love its worst abuses, from the contrast which they present to a scene altogether hateful to generous minds. Here leaders may be trained under whom the superstitions of Rome shall be disciplined and strengthened for their last and hardest conflict. Meanwhile, both in Protestant and Papal countries, a better and nobler progress is carried on. The spirit of God is working mightily in contrite hearts, who can renounce their superstitions and cling to the living faith, who can reject the dull, heartless negations, which some mistake for the Protestant cause, and rise into the love of unity, the deep awe and reverence of true faith, the longing for the supremacy of Christian truth in every field of social thought, and over all the faculties of the human soul."

"The great moral warfare that winds up the mystery of Providence, requires in the followers of each army, a zealous attachment to their own standard. There must be, and will be zealots for superstition, and zealots even for infidelity. The lukewarm, the timid, the irresolute, must soon be crushed under mightier influences, and pass into new combinations of greater energy, fit to endure the shock of the battle-field. Superstition and will-worship must array themselves once more in their most seductive apparel. The mystic Jezebel will attire herself for the last time in the fairest robes of sentiment, and

put on her most winning smiles, and the outside of her golden cup will be cleansed and brightly polished, whatever the abominations it may conceal within. Even infidelity will not be without its charms. Its watchwords will be liberty and reason; its appeal to the past miseries of a world that has groaned under a perpetual round of gloomy superstitions. Its pledges and sacraments of victory will be the growing achievements and wonders of human science; its hope and war-cry, the regeneration of man by his own powers, the abrogation of superstitious fears, a millennium of pure and triumphant reason. Each party, zealous and eager in their own faith, will hate the true-hearted followers of Christ. To the lovers of superstition they will appear narrow-hearted, obstinate heretics, bold and impious maintainers of their own private judgment against the awful vice of the Catholic Church. To the votaries of infidelity they will seem foolish bigots, prophets of evil, dull, ignorant, despisers of human reason, the patrons of an expiring faith and antiquated follies. But wisdom will be justified in all her children.

"And what are the weapons by which the true-hearted followers of the Lamb are to resist and overcome this double confederacy of evil? They will fight under the standard of the cross, and their weapon will be 'the sword of the Spirit, which is the word of God.' This will unmask and rive asunder the traditions of men, which would exalt themselves under holy names, against the commandments of God. This will detect the follies of the Atheist and unbeliever, and pierce through their conscience with a secret power of truth, which they cannot resist. This will reveal equally the long idolatrous apostasy of the middle ages, and the short but terrible eruption of infidel pride in the last days, and unfold the judgment in which both shall sink for ever. Above all, this will animate the Church with her original watch-word, lost and forgotten so long amid the decay of Christian faith, but endeared to the heart of Christians when the last conflict thickens around him—'The Lord is at hand!' The King of kings is on the side of his true followers. They who refuse to forsake the truth of God for human traditions, or the vain boasts of human reason, may have to suffer for a time, but their triumph is sure. Their course may lead them through deep waters, but it is an onward and upward progress. They follow no uncertain guide, for they know in whom they have believed, and they know also that when He appears, they shall be like Him, and share in His triumph and kingdom for ever."

INDEX.

Absolutions, 176
Achill, 25
Additional Curate Society, 240
Alcazar, quoted, 158
Aleppo, *Preface*
Algiers, Relics from, 27
Antichrist, *Preface*, 175, 271
——— "Quarterly Review," 249, 279
Apostasy, 25
Apostolic Succession, 35, 72
Armada, Spanish, 179
Armageddon, 52
Articles, quoted, 265, 288
Article, XXXIX., perverted, 41
Ashley, Lord, 32, 130
Asia, Churches of, *Preface*
Atheist, the, 15
Atonement, reserved, 40
Authorities, honour due to, 44
Babylon, 44, 51, 66, 158
——— plagues on, 184, 191
Baptismal Regeneration, 36, 283
Baptized or Justified, 292
Barrow, referred to, 165, 168, 179
Baylie's Herald, 235
Beast, the, 12, 15
Beast from the Earth, 12, 55
Bellarmine, 12, 158, 165, 178
Bengelius, *Preface*
Bernard, Dr., quoted, 166
Binnins, referred to, 181
Birks's "Elements," 278
——— "Mede," 79
Bona, Cardinal, 175
Bonald, Cardinal, on Virgin, 299
Bonaparte, 7
Bonaventura, 26, 16
Bourdaloue, 281
Bossuet, 158
Bradford, quoted, 35, 264
Bricknell, 44
Brightman, referred to, 4, 175
Britain, situation of, *Preface*
"British Critic," 3, 39
British Queen, *Preface*
Brown, D., 221
Bull in Cœna Domini, quoted, 171
Bush's Anastatis, 218
Calcutta, Bishop of, quoted, 175
Candlish, Dr., 265
Canning's Speech, *Preface*
Canon on Eucharist, quoted, 170
Canons, *Preface*
Canton de Vaud, *Preface*
Caswall, Rev. H., quoted, 30
Catholic, the Holy Church, 56
Ceremonies, 40
Channing, 7
Chartism, 16, 70
China, Roman Missionary sent to, *Preface*
"Christian Remembrancer," *Preface*
Christian year, 45
Christians, true, in Rome, 158, 166, 190
Church, the last enemy of, *Preface*
Church of Christ, 56
Church of Christ, hidden, 241
Church Pastoral Aid, 240
Church union, 113
"Churchman's Monthly," 91
City Missions, 240
Clarkson, referred to, 178
Clerical hindrances, 102
Coke, Lord, 1
Coleridge, 140
Commandment, Second, omitted, 170
Commandment, Fourth, perverted, 177
Coming of Christ, 52, 67, 188

Commentators on Revelation, 276
Confession of Christ, 76
Confessional, Romish, 175
Constantinople, 287
Contrast truths, 49, 51
Coronation Oath, 195
———— Service, 265
Cranmer, 136
Crawford, Dr., his statement, 266
Croly, Dr., referred to, 192
Cross, adoration of, 87, 170, 195
Cuninghame, 155
Daily Service, *Preface*, 33
Dangers of the Latter Day, 57
D'Aubigné, quoted, *Preface*
Death, 230
Deliverance, sudden, 65
———— ————complete, 67
Demons, doctrines of, 88
Denominational, 113
Desolation, 140
Discernment, Spiritual, 250
District visiting, 240
Doctrines, 104
Dragon, 11, 13
Drunkenness, 134
Dumoulin, 158
Duvivier's Counsel, 298
East, Kings of the, 9
Education, 29
Edwards, 226
Elements of union, 98
Elizabeth, Queen, Bull against, 174
Errors, 227
" Espérance," qnoted, 19, 20, 197, 298
Europe, *Preface*
Euphrates, 10, 160
Evangelical Alliance, 115
———— Society, 25
Exaltation of Christ, 111
Faber, referred to, 176
False Religion, extensive progress of, 45
False Prophet, 16, 44, 54
Family Union, 112
Fathers, 158
Feeding the flock, 143
Flock of Christ, 121
Forbearance, 99
Formal godliness, 127
Foreign Churches, 114
Foxe, referred to, 165
—— republication of, 179
French King's Speech, *Preface*
Friends of light, 14
Frogs, 23
Fruit of Gospel, 209
Garbett, referred to, 43
Goode's " Divine Rule," 43
Governors, civil, 123
Govett on Revelation, 278
Greek Church, 46
Greek and Eastern Churches, 284
Gregory XVI., Letter of, 17
———— Bull against Slavery, 17
Gunpowder Treason, 2, 54, 179
Hallelnjahs in Revelation, 159
Harris, Mr., 133
Hartwell Horne, referred to, 170
Henry VIII., Bull against, 17
Herbert, Mr. S., quoted, 258
Hindrances, 101
Home Societies, 149
Homilies, quoted, 195
Homily on Whit-Sunday, 167
Hooper, qnoted, 35, 248
Host, Worship of, 169
Humility before God, 252
Ignatius, Epistle of, 179
Images, Adoration of, 194
Inconsistencies to be avoided, 253
Indulgences, 178, 195
Infallibility of Popery, 174, 186
Infidelity, 14, 15, 21, 137, 186, 238
Intellect, Cultivation of, 246
Jansenists, 167, 177
Jericho, type of, 6
Jerusalem, Patriarch of, 284
———— Heavenly, 166
Jesuits, 280
Jesuits Restored, 20, 26
———— Principles of, 177
Jewell, qnoted, 42, 166, 174
Jews persecnted by Rome, 182
Jews' Emancipation, *Preface*
Joachim, Abbas, 52
Journal des Debats, *Preface*
Joyful views, *Preface*
Jndgment of persons, condemned, 44
Judgment, Private, 47
Jnstification, 39
Keble, 45
Kings of the East, 9—11
Knapp, Christian Theology of, 14
Lamartine, quoted, 10
Lapide, C. A., quoted, 158, 161
Lathbnry, 54, 179
Latimer, qnoted, 197
Lawlessness, 15, 139
Lee's Ensebius' Theophania, 278
Leipsic, Letter from, 20
Liberalism, 29
Liverpool Meeting, 115
London, State of, 70, 240
————City Mission, 70
Looking for Christ, 73
Love, 110
Love, spirit of, 258
Luther, quoted, *Preface*
Luther, 232
M'Caul, 120
M'Ghee, qnoted, 18, 178
M'Neile, referred to, 174

Magna Charta annulled by the Pope, 180
Malvenda, quoted, 161
Manchester Bibles, 302
Manufacturing Districts, 15
Marriage forbidden, 90
Martyrs, 162, 171
Mass, Idolatry of, 170
Masters, 123
Maynooth College, 22, *Preface*
Means of union, 101
Meats to be abstained from, 90
Mede, 4, 90, 157
Mendham, referred to, 180
Michelet, 281
Milner, quoted, 37, 242
Milner, 151
Ministers, 124
Miracles, false, 47, 90, 176, 178
Miseries, 132
Missal, quoted, 169
Missions, 28
——— Papal, 19, 87, 185
Mormonism, 14, 32
Motives to union, 105
Mystery of Godliness, 78
———of Iniquity, 84, 165, 175
National hindrances, 103
——— Protest against Rome, 198
Neology, 14, 8
Newman, quoted, 47, 251
"New Moral World," 15
New Zealand, Popery in, 185
November, the fifth of, 2, 54
Oaths evaded by Papists, 170
Objections to Second Advent, 221
O'Connell, quoted, 20
Opposing errors, 24
Oppression, 125
Origin, 280
Palmer, 4, 272
Papal Works, Republication of, 179
Parker Society, 179
Parliament, Prayer for, 263
Pastors, 130, 146, 149
Peace, General, *Preface*
Pearson, 89, 127
Peel, Sir R., quoted, 7, 129, 135
Periodicals, 235
Persecutions, Papal, 162, 164, 181, 182
Phœnix, quoted, 50
Pilkington, referred to, 35
Pity for souls, 131
Pius IV., creed of, 168
Poor, efforts for, 119
Pope's "Roman Misquotations," 168
Popery, activity of, 17—19
——— revival of, 23, 168, 251
Pope, adoration of, 166
Popish priests, profession of, 167
Population, 70, 298
"Post-office London Directory," *Preface*
Practical application, 69
Prayer enforced, 247
Progressive union, 100
Propaganda, *Preface*
Prophecy, uncertainty of, *Preface*
Prophets, false, 249
Prostitution, 135
Protestant Association, 77
Protestants, sinful, 193
Public worship, attendance in London, 70, 238
Pusey, Dr. 47
"Quarterly Review," referred to, 249
Queen's Speeches, *Preface*
Quesnell's Reflections, 170
"Record," quoted, *Preface*
Reformed Churches, sins of, 182
Reformers hated, 42
Regeneration, Church of England view of, 203, 288—293
Religious Societies, 25, 29, 77
Repentance after Baptism, 196
Republican Societies, 16
Restoration of Israel, 159, 188
Resurrection, 218
Revelation, Protestant interpretation of, 271, &c.
Revolution, French, 7, 185
Ribera, quoted, 161
Rich, *Preface*
Rites, 40
Rogers' "Anti-popery," 91
Romanism, 20, 135
Romanist exertions in Syria, 296
"Roman Catholic Magazine," *Preface*, 17, 20
Roman Catholic Members, oath of, 169
Rome is Babylon, 158, 183
———Government of, *Preface*
———possible prevalence of, 21
———Prayer for, 142
———Sins of, 165
———Supremacy of, 164, 173, 178
———not the Church, 167
———tendency to, 2, 22, 40
Romish Journals, 20
Rubrics, 40
Ruell, 134
Sabbath, *Preface*
Sacraments, our Reformers' view, 288
Sacrifice of Christ supplanted, 176
Saints, worship of, 169
Sancroft, 97
Scotch Church, 263, 265
Scotch Episcopacy, 88
Scriptures suppressed by Popery, 173 176
———————study of, 245

Self-righteousness, 126
Shelley, quoted, 8
Sins, mortal and venial, 177
Socialism, 14, 32
Society for the Suppression of Vice, 15
——— for Propagation of the Faith, 18
Socinian Endowment, 138
Spirit, aid of the Holy, 247
St. Simonianism, 14
Stillingfleet, referred to, 79, 170, 177
Stockport, 148
Stowell, qnoted, 72
Stuart on Revelation, 278
Tablet, *Preface*
Talbot, 135
Taylor, Isaac, 102
Test of the true Church, 84
Thelwall, *Preface*
Thessalonians, 208
Tillinghast, quoted, 9
Todd, Dr., 12
Tract 86, quoted, 55
Tractarianism, 136
Tractarians, 19, 24, 33, 48, 277
Tradition, 35, 195, 197
Trent, Council of, 200
Tribulation, 57
Turkish Empire, 4, 8, 11, 24
Unclean Spirits, 11
Unction, extreme, 175
Uniformity Act, 108
Union, Christian, 93, 112
Unity of the Church, 49, 242
Usher, qnoted, 168, 178
Vial, sixth, 4
—— seventh, *Preface*, 53
Vials, fulfilment of, 5
Virgin, worship of, 27, 87, 168
Volney, *Preface*
Waiting for Christ, 207
Wallace, Mr., qnoted, 266
Watchfulness, 69
Wealth, Idolatry of, 30, 256
"Weekly Dispatch," 15
Wiseman, 204
Woodhouse, 12, 158
Word of God, 46
Wordsworth, qnoted, 252
———— 128
Wrath to come, 216

Princeton Theological Seminary-Speer Library
1 1012 01147 3933